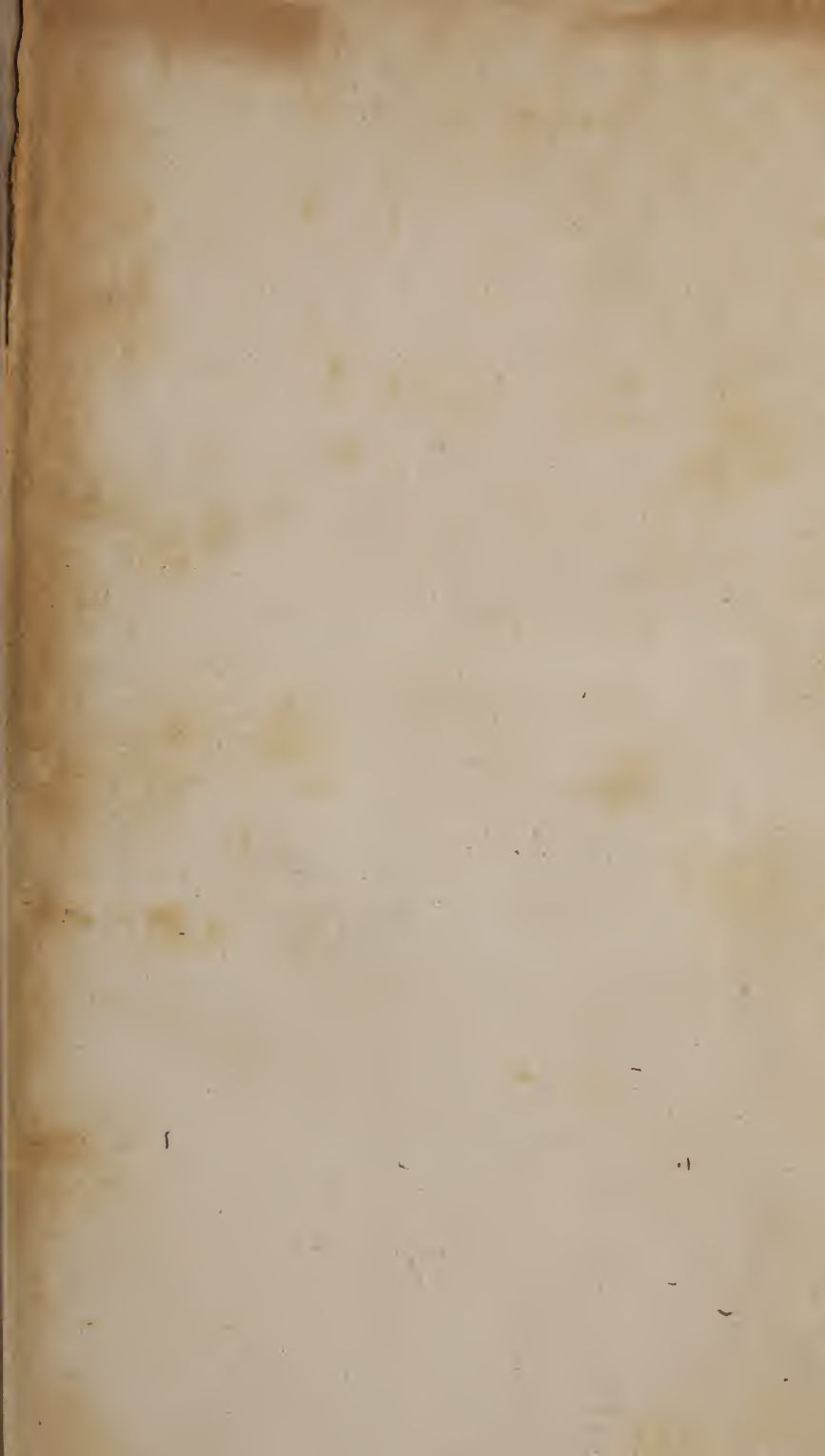


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SOCIETY OF INQUIRY;
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THE

AMERICAN BAPTIST MAGAZINE.

Vol. 15.

June, 1835.

No. 6.

MEETING OF THE EIGHTH TRIENNIAL CONVENTION.

Richmond, Va., April 29th, 1835.

At 10 o'clock, A. M. the Convention met, according to appointment, at the meeting house of the First Baptist Church. The former officers took their seats.

After singing a hymn, brother Mercer opened with prayer.

Credentials from Auxiliary Societies were presented and read, and the names of Delegates enrolled.

Resolved, That the Convention proceed to the choice of officers.

Brethren Taylor and J. C. Crane were appointed by the chair to collect and count the votes.

Rev. S. H. CONE was elected *President*.

“ HOWARD MALCOM, *Secretary*.

“ G. F. DAVIS, *Assistant Secretary*.

Resolved, That brethren Lincoln, Brown, Webb, Ball and Beebee be a Committee to examine the credentials of all the Delegates, and report.

[This Committee subsequently reported the following list of Delegates.]

MAINE.

<i>Cumberland Co. For. Miss. Society,</i>	J. S. Maginnis, Portland.
<i>York Co. Mission Society,</i>	Adam Willson, “
<i>Kennebec Mission Society,</i>	S. F. Smith, Waterville.
<i>Waterville Baptist Church,</i>	“ “ “

VERMONT.

<i>Vermont State Convention,</i>	E. Hutchinson, Windsor,
	*J. Merriam, Assumpsit Village.
<i>His own Subscription,</i>	Daniel Packer, Mt. Holley.

NEW HAMPSHIRE.

<i>State Convention,</i>	Dura D. Pratt, Nashua, N. H.
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* Absent.

MASSACHUSETTS.

Boston Bap. F. M. Society,

Daniel Sharp, Boston,
 Howard Malcom, Boston,
 Baron Stow, Boston,
 William Hague, Boston,
 Heman Lincoln, Boston,
 E. Thresher, Boston,
 Lucius Bolles, Boston,
 James D. Knowles, Newton,
 John O. Choules, New Bedford,
 Matthew Bolles, Milford, N. H.

Old Colony Mission Society,

Levi Pierce, Middleborough.

Worcester Bap. Association,

J. G. Binney, Baltimore, Md.

Middlesex and Norfolk M. Society,

J. Aldrich, East Cambridge,
 William Leverett, Roxbury,
 William Ruggles, College Hill, D. C.
 *Bela Jacobs, Cambridgeport.

Salem Bible Trans. and F. M. Soc.,

N. W. Williams, Newburyport,
 John Parkhurst, Chelmsford,
 John Wayland, Salem,
 Jonathan Bacheller, Lynn,
 *John Holroyd, Danvers,
 *E. W. Freeman, Lowell,
 *J. H. Duncan, Haverhill.

RHODE ISLAND.

State Convention,

William Phillips, Providence.

CONNECTICUT.

Baptist Convention,

James H. Linsley, Stratford,
 Gustavus F. Davis, Hartford,
 *John Cookson, Middletown,
 *George Phippen, Canton,
 *William H. McCarthy, Colebrook,
 *Robert Turnbull, Detroit, Mich. Ter.
 *S. S. Mallery, Norwich,
 *S. W. Baker, Lebanon,
 *Nathan Wildman, Suffield,
 *George Reed, Saybrook,
 Edward Bolles, Hartford.

NEW YORK.

Oliver St. F. M. Soc., N. York city,

Spencer H. Cone, New York,
 William Colgate, New York,
 Robert Ryland, Richmond, Virg.
 Thomas Roberts, Middletown, N. J.
 Zebedee King, New York,
 William Crane, Baltimore, Md.
 Charles L. Roberts, New York,
 S. B. Smith, New York.

Oliver St. Bap. Fem. Miss. Society,

Samuel Cornelius, Alexandria, D. C.
 Stephen Chapin, College Hill, D. C.

Amity St. F. M. Soc. N. York city,
For. Miss. Soc. 1st Bap. ch. “

William R. Williams, New York.
 *William Parkinson,
 Daniel Dodge.

Mulberry Street Church, “

A. Maclay, New York.

Miss. S. of N. Beriah Ch., “

Duncan Dunbar, New York.

NEW YORK.

<i>State Convention,</i>	A. M. Beebee, Utica, Nathaniel Kendrick, Hamilton, S. S. Whitman, Hamilton.
<i>Madison Foreign Mission Society,</i>	John Peck, New Woodstock, George W. Eaton, Hamilton.
<i>Ontario Female Mission Society,</i>	Samuel F. Phenix, Perry.
<i>Genessee Association,</i>	Ichabod Clark, Batavia.
<i>F. F. M. Society of Brooklyn,</i>	Leland Howard, Brooklyn, C. C. P. Crosby, Brooklyn.
<i>Hudson River Association,</i>	Jonathan Going, New York.
<i>Courtland For. Mission Society,</i>	Alfred Bennett, Homer, Zenas Freeman, Courtland Hill.
<i>Seneca For. Mission Society,</i>	Joel S. Bacon, Hamilton.

NEW JERSEY.

<i>East Jersey For. Miss. Society,</i>	Daniel Dodge, Newark, G. S. Webb, New Brunswick.
<i>State Convention,</i>	John C. Harrison, Bordentown.

PENNSYLVANIA.

<i>Fem. M. S. of 1st Ch. Philadelphia,</i>	William T. Brantly, Philadelphia, R. W. Cushman, Philadelphia.
<i>Pennsylvania Mission Society,</i>	Levi Tucker, West Philadelphia *Wilson Jewell, Philadelphia, Israel James, Philadelphia.
<i>New Market Street Church,</i>	Joseph H. Kennard, Philadelphia
<i>Great Valley Church, Penn.</i>	Leonard Fletcher, Spread Eagle.
<i>Sansom St. Fem. For. Miss. Society,</i>	John Sailor, Philadelphia, J. J. Woolsey, Philadelphia, Joseph Walker, Marcus Hook.
<i>Second Church, Philadelphia,</i>	T. J. Kitts, Philadelphia.
<i>Central Union Baptist Association,</i>	Leonard Fletcher, Spread Eagle.
<i>Bap. General Tract Society,</i>	I. M. Allen, Philadelphia.

MARYLAND.

<i>Baltimore Fem. Mission Society,</i>	J. G. Binney, Baltimore.
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DISTRICT OF COLUMBIA.

<i>American Ben. Society,</i>	O. B. Brown, Washington, D. C.
<i>Evangelical Society of C. College,</i>	Stephen Chapin, " Col. Hill, D. C.

VIRGINIA.

<i>Virginia Bap. For. Miss. Society,</i>	John Kerr, Richmond, Edward Baptist, Smithville, Luther Rice, Washington, D. C. James B. Taylor, Richmond, Isaac T. Hinton, Richmond, J. B. Jeter, Lancaster, Cumberland George, Jefferson, V. M. Mason, Genito Bridge, James Fife, Goochland, John Goodall, Norfolk, William Todd, Stevenson, Philip Montague, Tappahannock.
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*Absent.

VIRGINIA.

- African Miss. Soc. Richmond,* Archibald Thomas, Richmond.
Fem. Hasseltine M. S. King & Queen, Eli Ball, Aylets.
For. M. S. of 1st Church, Richmond, Addison Hall, Richmond,
 J. L. Shuck, Richmond.
Charlotte Co. Bap. Churches, Gilbert Mason, Charlotte.
Society of Inquiry of Va. Bap. Sem., William F. Nelson, Richmond.
Fem. M. S. of 2d Bap. Ch. Richmond, William Sands, Richmond.
Portsmouth Baptist Church, Thomas Hume, Portsmouth.
Youth's M. S. of 2d Ch. Richmond, James C. Crane, Richmond,
 Henry Keeling, Richmond.
Sharon, Nottoway and Sailor Creek Churches, Daniel Witt, Sandy River Church,
 Prince Edward.

NORTH CAROLINA.

- State Convention,* Thomas Meredith, Newbern,
 Amos I. Battle, Nashville,
 Spencer Hall, Currituck C. H.

SOUTH CAROLINA.

- State Convention,* William B. Johnson, Edgefield,
 J. C. Furman, Society Hill,
 *Ellet Estes, Three Runs,
 James E. Welch, Burlington, N. J.
Savannah River Association, Richard Fuller, Beaufort,
 Iverson L. Brooks, Hamburg.
General Committee of Churches in Charleston Asso. fund, *Basil Manly, Charleston,
 Jesse Hartwell, Darlington C. H.
 John B. Miller, Sumpterville,
 J. A. Pouncey, Bennettsville,
 A. B. Smith, Lynchburg, Va.

GEORGIA.

- State Convention,* Jesse Mercer, Washington,
 Adiel Sherwood, Eatonton.

OHIO.

- Gen. Con. of Western Baptists,* Walter McQuie, Louisiana, Mo.
 George Matthews, Lawrenceburg, Ind.
Burman Fem. Ed. Soc. Cincinnati, Samuel W. Lynd, Cincinnati.

ILLINOIS.

- State Convention,* J. M. Peck, Alton, Illinois.

KENTUCKY.

- State Convention,* P. M. Carey, Louisville.

TENNESSEE.

- James Menees, Mill Creek,* William T. Broadus, Middlebury, Va.
Nashville Church, P. S. Gayle, Nashville, Tenn.

LOUISIANA.

- Ladies of Bap. Con. of Cheneyville,* J. B. Smith, Cheneyville.

*Absent.

Brethren FRANCIS A. COX and JAMES HOBY being present from England, delegated by the Baptist Union, assembled in Park Street Chapel, London, June, 1834, presented a communication from that body, (see Appendix A.) together with written communications from the English Baptist Missionary Society, and the Baptist Irish Society, and a verbal communication from the Continental Society, of which Dr. Cox is Secretary. These brethren then each addressed the meeting, explaining more fully their object, and testifying their great pleasure in meeting us on this occasion.

Resolved, That the President welcome the Delegation, and give them the right hand of fellowship on the part of the Convention.

This was then affectionately done, after which the hymn was sung,

“Blest be the tie that binds.”

Resolved, That the communications presented by the Delegates from Great Britain be referred to a Committee, consisting of brethren Brantly, Kerr, Sherwood, Stow, and Linsley.

The Corresponding Secretary then introduced to the Convention, Rev. AMOS SUTTON, a missionary from the General Baptist Missionary Society in England, a laborer for several years near Juggernaut, in Orissa, India.

Resolved, That the President receive him, also, with the right hand of fellowship—which was done.

Resolved, That all ministers of the gospel present, who are in regular standing with any evangelical denomination, be invited to a seat in the Convention.

The following persons accepted the invitation:

John Neale, Virginia,	Champ C. Conner, Va.,	Jas. W. Poindexter, Va.,
James W. Goss, “	Richard N. Hernden, “	John Spencer, “
G. W. True, “	William Hill, “	William Laws, “
Wm. S. Plumer, “	Isaac S. Tinsley, “	Thomas S. Morriss, “
Abel Harwood, “	William Mylne, “	Alexander Mebane, “
M. L. Jones, “	George F. Adams, “	Wm. M. Atkinson, “
Leroy M. Lee, “	Robert Tisdale, “	Joseph T. Massey, Mass.
John Curry, “	Cornelius Hoffe, “	Thomas Conduit, Md.
J. T. Tinsley, “	John L. Clinger, Penn.	

Resolved, That the following brethren be a Committee to arrange the religious exercises of the session: Taylor, Keeling, Hinton, George, and Harrison.

Resolved, That brethren Sharp, Bennett, Hartwell, Baptist, and W. R. Williams, be a Committee on the Burman Mission.

Resolved, That brethren Mercer, Peck, of N. Y., Roberts, Broaddus, and Hague, be a Committee on Indian Missions.

Resolved, That brethren Chapin, Going, Rice, Jeter, and Furman, be a Committee to nominate fifty persons, out of whom the Trustees for Columbian College may be elected.

Resolved, That brethren Johnson, Cornelius, Dodge, N. W. Williams, and J. C. Crane, be a Committee on the African Mission.

Adjourned to 9 o'clock, to-morrow. Prayer by bro. Cox.

In the afternoon, bro. S. H. Cone preached the sermon before the Convention, from Acts ix. 6. “What wilt thou have me to do?” The Rev. Messrs. James Hoby and W. Brantly led the devotional exercises of the afternoon.

Thursday, April 30, 9 o'clock, A. M.

Prayer by bro. Amos Sutton, of India.

The Minutes of yesterday were read, corrected, and approved.

Resolved, That, during the present session, the Convention will convene daily, at 9 o'clock, A. M., and adjourn at 2 o'clock, P. M.,—meet again at 4 o'clock, P. M., and adjourn at 6 o'clock, P. M.

Resolved, That the Report of the Board be now read.

The Report of the Board was now read. After the Secretary had been occupied more than one hour, the reading was suspended, and the Convention united in singing the hymn commencing with

—“ O'er the gloomy hills of darkness.—”

When the decease of Miss Cummings was announced, bro. William B. Johnson offered prayer, that the events by which four of our missionaries have been removed from their fields of labor, during the three years past, may be “for our profit;” gave thanks that so many have been preserved, while the American Board, a sister Association, with whom we deeply sympathize, have been called, in one year, only, to lament the decease of fourteen of their missionaries; and entreated God to afford his protection to the surviving laborers of both Boards, and to render their efforts successful in the work of filling the world with his glory.

The Report was laid on the table, while the right hand of fellowship was, by vote of the Convention, presented to bro. Evan Jones, missionary at the Valley Towns, and to brother G-go-na-ye, at the same station, who had accompanied him.

On the Report being again taken up, it was

Resolved, That so much of the Report of the Board as relates to the Secretary's Department, be committed to a special Committee, consisting of brethren Ryland, Howard, Lynd, Gayle, and Leverett.

Resolved, That so much of the Report as relates to the Treasury Department, be referred to brethren Knowles, Brooks, Kennard, Meredith, and Colgate.

Resolved, That the Report be accepted, and published, under the direction of the Board. [See the Report in subsequent pages.]

Resolved, That brethren J. Wayland, Cushman, Thresher, Nelson, and J. E. Welch, be a Committee on the publications of the Convention.

Resolved, That brethren Kendrick, J. M. Peck, Allen, Choules, and Maginnis, be a Committee on New Fields of Labor.

Resolved, That brethren Maclay, Aldrich, Tucker, Phillips, and Fuller, be a Committee to report on a suitable place for holding the next Convention, and to nominate the preachers.

The Committee on a nomination for Trustees of Columbian College, reported a list of names. After some remarks, the Report was re-committed.

Adjourned. Prayer by brother E. Jones, Valley Towns.

Afternoon Session.

Prayer by brother D. Sharp, of Massachusetts.

A letter was received and read from Robert D. Davenport, of Richmond, offering himself as a foreign missionary.

Resolved, That it be referred to the Board.

The Committee, to which was referred the subject of the letters and delegation from England, presented their Report, which was accepted, and certain resolutions appended to it, after amendments, were adopted. [See Appendix B.]

Resolved, That brethren Dunbar, Fletcher, Witt, S. F. Smith, and Pouncey, be a Committee to nominate delegates to England, in conformity with the resolutions.

The Committee to examine credentials, reported the list of members entitled to seats in the Convention. [See list in preceding pages.]

Adjourned. Prayer by bro. Bennett, N. Y.

Friday, May 1.—Morning Session.

After singing, brother William Plumer, of the Presbyterian Church, Va. opened the meeting with prayer.

Minutes of yesterday read and approved.

A Summary of the Treasurer's Report was read and ordered to be printed. [See Appendix C.]

The Committee on the Burman Mission presented their Report, which was accepted and referred to the Board for publication. [See Appendix D.]

Resolved, That this Convention regard the completion of the translation of the whole Bible into the Burman language, as a cause of devout gratitude to God, and also as presenting another and most powerful appeal to the united and energetic efforts, as well as fervent prayers, of our churches, and all the friends of Zion, for the dissemination of that precious volume throughout the vast empire of Burmah.

Resolved, That a Committee, consisting of brethren Whitman, Woolsey, and Wilson, prepare a suitable tribute of respect to the memory of our lamented and valuable Missionaries, who have ceased from their labors since our last meeting.

The Committee, on nominating persons for Trustees of Columbian College, reported a list of names, which was adopted. [See Appendix E.]

Resolved, That a certified list of these names be furnished to the President of the College, for transmission to the Electors.

The Committee in reference to the next meeting of the Convention, reported a recommendation, that the next session be held with the Baptist church in Oliver Street, New York; and that brother B. Manly, of Charleston, S. C. preach the sermon, and that in case of failure, brother B. Stow, of Boston, Mass. be his alternate.

The report was adopted.

A Delegation from the Virginia Bible Society, presented the following Resolution :

"Resolved, That our President, the Right Rev. R. C. Moore, Rev. J. B. Taylor, Rev. W. S. Plumer, Rev. E. Drake and Rev. Wm. M. Atkinson, be delegated to attend the Triennial Meeting of the Baptist General Convention, to be held in this city on the last Wednesday in the present month, and ask of that body an expression of their approval of the contemplated plan of placing in possession of the reading population of the world, a copy of the sacred Scriptures, within the shortest possible period, and a recommendation of this object to the denomination with which they are connected, throughout the world. Richmond, April 8, 1835."

Resolved, That we cordially welcome this delegation, and that the subject of their communication be referred to a Committee, consisting of brethren Bacon, Ruggles, and Wm. Crane.

On motion, the President of the Convention was added to the Committee.

Resolved, That the generous donations which have repeatedly been made to the funds of the Convention, by the American Bible Society, the American Tract Society, and the Baptist General Tract Society, are regarded by this body as delightful indications of that increasing spirit of

Christian union and fraternal co-operation which is the promised precursor of Messiah's universal reign.

A communication from the American Baptist Home Mission Society, was presented, and referred to brethren V. M. Mason, Crosby, and M'Quie, to report in the afternoon.

The Committee on the subject of appointing an additional Secretary reported. Report adopted. [See Appendix F.]

Resolved, by the constitutional majority, That the 4th Article of the By-Laws be so altered as to read *Secretaries*, instead of "Corresponding and Recording Secretary."

Resolved, That it is expedient for this Convention to elect two Corresponding Secretaries.

Resolved, That the election of a new Board be the order of the day for tomorrow morning.

Resolved, That brethren Walker, Eaton, Binney, C. L. Roberts, D. D. Pratt, Thomas, and Bacheller, be a Committee to nominate persons to be balloted for, at the proper time, as Secretaries of the Board.

Brother J. M. Peck presented a communication from the American Sunday School Union, appointing brethren J. M. Peck, J. E. Welch, and J. Going, to represent them in this body.

Resolved, That brethren Adams, Hutchinson, and Sands, be a Committee, to confer with the delegation from the American Sabbath School Union, and report.

Resolved, That brethren Parkhurst, Packer, and Shuck, be a Committee, to receive communications from the Baptist General Tract Society, and report thereon.

A communication from the New York City Conference of Baptist Ministers, in reference to the formation of a Baptist Publication Society, was read, and referred to the same Committee.

The Committee on the Publications of the Convention reported. Adopted. [See Appendix G.]

A resolution adopted by the Youth's Missionary Society of the Second Baptist Church in Richmond, and recommended for the adoption of this Convention, in reference to an effort to raise one hundred thousand dollars for missionary purposes, was read, and after some discussion, laid on the table, and the Convention adjourned.

Prayer by brother N. Kendrick, N. Y.

Afternoon Session.

Brother D. Dodge, N. J. prayed.

The Committee on Indian Stations reported, and the Report was accepted. [See Appendix H.]

After the adoption of the Report, brother Jones, missionary at the Valley Towns Station, and the native preacher, sang a hymn in Cherokee. Brother Jones gave a brief account of the rise and progress of the Mission, and then read a translation of the following letter from the converted natives, addressed to the Convention:

"Honored Fathers and Brethren,

"We avail ourselves of the coming of our beloved brethren to salute you in the name of the Lord Jesus. We cannot see you, but we rejoice to know that we love the same God, the same Saviour,—and the same Spirit actuates our hearts. You have sent the gospel to us. You have prayed for us. In answer to your prayers, and by the labors of your missionaries here, sinners are converted, and the Gospel is spreading on every side, and those who have believed are advancing in the knowledge of the Lord.

"A few years ago all was darkness here; we knew not God, we were ignorant of the Saviour. Our children, like their fathers, grew up in blindness of mind. Our sick had no hope, no comforter in their afflictions, and all was dark beyond the grave. Now we are thankful for the good which God has done for us. We teach our children the ways of God,—and many of them listen and attend. We visit our sick: we pray for them, and point them to Jesus Christ.

"We salute with the most cordial affection your honored Treasurer. We remember his visit. We rejoice to remember his exhortation to us to continue in prayer, and we bear it in mind."

Questions were then proposed by Brother Mercer and the Corresponding Secretary to the convert, through Mr. Jones, and answers given which showed a genuine work of grace on his heart, and furnished cheering evidence of the fulfilment of the ancient prediction: "They of the *wilderness* shall bow before him."

Remarks were afterwards made by the Corresponding Secretary, and brother John Peck.

The season was one of deep and solemn interest, and was concluded by singing a hymn of praise in English.

Resolved, That the communication presented by brother Jones, from a portion of the brethren of the Cherokee nation, be received and entered on our Minutes.

The Committee to whom was referred the communication of the Executive Committee of the American Baptist Home Missionary Society, submitted the following resolutions, which were adopted:

Resolved, That the communication of the Executive Committee be received, and printed with the Minutes of this Convention, under the direction of the Board. [See Appendix I.]

Resolved, That this Convention deem the objects of the Home Mission Society to be of the highest importance, and do commend it earnestly to the members of this body to give their attendance at the annual meeting of that Society, and the proceedings which may grow out of such annual meeting, even should they require a session of two days.

The Committee of Conference with the delegation from the American Sunday School Union, presented their Report, which was adopted. [See Appendix K.]

Adjourned. Prayer by bro. Chapin, D. C.

Saturday, May 2.—Morning Session.

Brother E. Baptist, of Va. prayed.

Minutes read and approved.

The consideration of the resolutions appended to the report of the Committee appointed in reference to the American Sunday School Union, was resumed, and other amendments were adopted.

The Committee on New Fields of Labor reported in full. Report accepted. [See Appendix L.]

The resolution, (yesterday laid on the table) proposed by the Youth's Missionary Society of Richmond, was called up, and, after animating remarks by different brethren, it was

Resolved, That the Convention hail with high satisfaction the enlarged and benevolent views of the Youth's Missionary Society of the Second Baptist Church, Richmond, and view them as tokens that God will raise up an increased number of missionaries among our youth, to hasten the evangelizing of the world.

Resolved, That this Convention, feeling deeply the duty of the American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the **WHOLE WORLD**, instruct the Board to establish new missions in every unoccupied place where there may be a reasonable prospect of success; and to employ, in some part of the great field, every properly qualified missionary, whose services the Board may be able to obtain.

Resolved, That the Board have the full sanction of this Convention to employ suitable men as agents, who shall travel throughout the churches, for the purpose of stirring up their members to sustain, by their contributions and prayers, the missionary enterprise, and to search out such men and women as may be suitable for missionary service, and present them to the notice of the Board.

Resolved, That this Convention will endeavor, by the blessing of God, to raise, at least, \$100,000 during the coming year, for the purpose of sending the Gospel to the heathen.

The Committee appointed to nominate Corresponding Secretaries, presented the names of brethren Lucius Bolles and Baron Stow.

Resolved, That we now go into an election for Secretaries of the Board.

Brethren J. O. Choules, William Crane, and J. C. Crane were appointed to collect and count the votes.

Sundry alterations were made in the By-Laws to correspond with the appointment of two Corresponding Secretaries, during the absence of the tellers in counting the votes.

The tellers having returned, it was announced that Rev. Dr. Bolles and Rev. Baron Stow were elected.

The Committee on the African Mission presented a report, which was adopted. (See Appendix M.)

Resolved, That the Convention now go into the election of the remaining officers of the Board, and that brethren Choules and Crane be the tellers.

The following was reported as the result of the election :

BOARD OF MANAGERS.

REV. JESSE MERCER, *President*.

Vice Presidents.

DANIEL SHARP,	JEREMIAH CHAPLIN,
NATHANIEL KENDRICK,	WILLIAM T. BRANTLY,
STEPHEN CHAPIN,	BASIL MANLY,
FRANCIS WAYLAND, Jr.	JOHN S. WILSON.

LUCIUS BOLLES, }
BARON STOW, } *Corresponding Secretaries.*

JAMES D. KNOWLES, *Recording Secretary.*

HEMAN LINCOLN, *Treasurer.*

LEVI FARWELL, *Assistant Treasurer.*

John L. Dagg—William Crane—Bela Jacobs—Elon Galusha—Samuel Cornelius; John Kerr—Jonathan Going—Robert E. Pattison—Rufus Babcock, Jr.—Archibald Maclay—Henry Jackson—Adiel Sherwood—Charles L. Roberts—William Colgate—Oren Tracy—Thomas Stocks—Irah Chase—Eli Ball—Alfred Bennett; Bartholomew T. Welch—J. L. Holman—James H. Linsley—Charles Train; Nathaniel W. Williams—Joseph A. Warne—Charles G. Sommers—Cyrus P. Grosvenor—John Withers—Eli B. Smith—Oliver C. Comstock—John Conant;

Thomas Meredith—William B. Johnson—Matthew Bolles, Jr.—John Wayland ;
William R. Williams—Noble S. Johnson—John Peck—Joel S. Bacon—Duncan
Dunbar.

Ex officio. } SPENCER H. CONE, *President of the Convention.*
 } HOWARD MALCOM, *Secretary* “ “
 } G. F. DAVIS, *Assist. Secretary* “ “

The Committee to nominate a delegation to England, reported and were discharged ; and the election of delegates was made the order of the day for the afternoon.

A resolution in reference to a periodical missionary paper, was introduced and laid on the table.

A communication from the Virginia Tract Society, introducing brethren J. B. Taylor, William S. White, and William S. Plumer, as a deputation from the Society, was received.

Resolved, that the delegation be received.

Adjourned. Brother Kerr, of Va. prayed.

Afternoon Session.

Prayer by brother Montague, of Va.

The Committee on communications from the Baptist General Tract Society, made their Report. Accepted. [See Appendix N.]

The Committee on the Treasury Department offered their Report, and it was adopted. [See Appendix O.]

The Committee to prepare a suitable tribute to the memory of departed missionaries, reported. Accepted. [See Appendix P.]

Brethren Daniel Sharp and Basil Manly were appointed delegates to the Baptist Union in Great Britain, to meet in London, June, 1836 ; and brethren Spencer H. Cone, and William B. Johnson, their alternates.

Resolved, That, in case any of these brethren are unable to go, the Board be authorized to supply the vacancy.

The following preamble and resolutions, recommended by the delegation from the Virginia Tract Society, were adopted :—

Whereas the American Tract Society is engaged in placing one or more of their bound volumes in every family willing to receive them, within the Southern States ; and whereas this Society is contemplating the extension of this work throughout the United States, therefore

Resolved, That this Convention approve of these operations of the American Tract Society, and warmly commend them to the prayers and active support of all the friends of the Redeemer.

Resolved, That this Convention regard, with peculiar delight, the efforts of the American Tract Society, to circulate evangelical books and tracts throughout the heathen world, and that they hereby express their ardent wish, that facilities for carrying on their great work may be abundantly increased.

The Committee on the communication from the Virginia Bible Society, presented a Report, which was accepted, and the resolutions appended adopted. [See Appendix Q.]

Resolved, That this Convention regard, with deep interest, the exertions which have been made to promote the cause of temperance, on the principle of entire abstinence from ardent spirits, as a drink, and rejoice in the success which, by the blessing of God, has attended them.

Whereas Rev. Mr. Oncken, of Hamburg, Germany, has urgently requested the Baptist General Tract Society to aid him in the publication of

Mrs. Judson's Memoir, in the German language, and whereas the Board of Managers of that Society have opened a subscription for that purpose, therefore

Resolved, That we commend this object to the prompt co-operation of the friends of truth.

Resolved, That the recent union of the Western Baptists into a Convention, for the purpose of harmonizing their views and efforts in the great enterprises of Christian philanthropy, is regarded by this body as a highly auspicious event, and that the Board be instructed to continue, by its delegates and otherwise, a generous course of encouragement and co-operation.

Resolved, That this Convention hail, with peculiar satisfaction, the proposal of the Board of Managers of the Baptist General Tract Society, to publish, by subscription, in the early part of 1836, the United States Baptist Register, and that we earnestly commend it to the patronage of the denomination.

Resolved, That the Rev. J. D. Knowles be requested to prepare and publish a History of this Convention, from its organization to the present time, in one or more volumes, as may be requisite.

Resolved, That biographical sketches of the distinguished members of this body, and its missionaries who have departed this life, form a part of the above History.

Resolved, That the Board take such measures for the publication and sale of the above work, as to them may seem proper.

Adjourned. Prayer by bro. Hartwell, of S. C.

Evening Session.

Prayer by bro. Maclay, N. Y.

The Minutes of the day were read and approved.

Resolved, That this Convention regard, with deep interest, the American Baptist Magazine, as a most important vehicle of information, and much needed among our churches.

Resolved, That each member of this Convention will use his best exertions to procure, for this periodical, additional patronage, especially with reference to the Monthly Concert of Prayer.

Resolved, That the harmony and union which have so delightfully marked our present triennial session, and the manifest presence of the Spirit of our God, in directing our discussions and decisions, call on us for the exercise of the warmest gratitude to the great Head of the Church, and a more entire consecration to the work of evangelizing the world.

Resolved, That the Minutes and documents of the Convention be referred to the Board for publication.

Resolved, That the thanks of this Convention be presented to the inhabitants of Richmond, for their kindness and hospitality during the session.

The hymn—"Blest be the tie that binds"—&c. was sung; and, after prayer by the President, the Convention adjourned.

HOWARD MALCOM, *Secretary.*

G. F. DAVIS, *Assistant Secretary.*

REPORT OF THE BOARD.

THE Board of Managers anticipate the feelings of their brethren, in offering to God their fervent thanks, that He has again permitted the Convention to assemble. They praise His blessed name, that although several of its venerable founders—FURMAN, and SEMPLE, and STAGHTON, and BALDWIN, have gone to their rest, yet others have risen to take their places; and that the Convention has advanced, with a steady progress, in the accomplishment of its great work, to its present elevated position. A review of the twenty-one years which have elapsed since the formation of the Convention, furnishes many conspicuous instances of the divine favor towards our Missions, and strong incitements to increased activity in the holy and sublime enterprise of saving the world.

It is an additional cause of gratification, that we are now assembled, for the first time, in the capital of this venerable commonwealth, the oldest member of our confederacy. We are reminded of the blessings which spring from our national union, and of the happy influence of our Convention, and of similar religious associations, in binding our hearts together, and strengthening the ties of national brotherhood. The Board believe, that God has designed to make this nation a mighty instrument of good, a bright example of freedom and holiness to the nations of the earth. But the fulfilment of this glorious ministry depends on the continuance of our union; and the Board view, with strong interest and delight, every thing which tends to make that union more affectionate and more permanent.

They are reminded, on again meeting the Convention, that some of their fellow-laborers have ceased from their toils on earth, since the last session. Though the Board have, on other occasions, taken a suitable notice of these cases of death, yet it is proper to mention, now, the names of our dear departed brethren, *Thomas Stokes, David Jones, Ensign Lincoln, Nathaniel R. Cobb, and Abner W. Clopton*, who were all elected members of the present Board, but who have all died. We need not speak of their worth and of their services. Their memory is precious on earth, while, as we cannot doubt, they have entered into the joy of their Lord. Four only of our missionaries have died since the last Convention,—*Rev. Mr. Rostan, Rev. Mr. O'Bryant, Mrs. Lewis, and Miss Cummings*. While we regret the loss of their valuable services, we ought to be grateful to God, that he has spared the lives of our other missionaries.

The Board feel that they ought to unite with the whole Christian world, in a tribute of respect to the memory of the late Dr. Carey, the chief founder of modern Missions. No other man, since the days of the apostles, has been so highly honored, as an instrument in spreading the Gospel among heathen nations. The Board join in praising God, that He gave to this eminent servant so many special gifts,—that He enabled him to 'expect,' to 'attempt,' and to accomplish, so much for the welfare of mankind and for the glory of the Saviour; and that his life was prolonged till he had kindled a great light in India, which nothing can extinguish. In addition to his other services to Zion, Dr. Carey deserves the gratitude of this Convention, for many acts of kindness towards our missionaries.

The Board feel, moreover, that love to our common Lord requires them to express, on this occasion, their sympathy with the American Board of Commissioners for Foreign Missions, in the severe bereavement which they have experienced, by the recent death of one of their Secretaries, Dr. Wisner, and of an unusual number of their missionaries. They unite

their prayers with those of that Board, that God will comfort the bereaved friends, and make these afflictive events a source of blessings to them, and to the cause of the Redeemer.

The Board will now proceed to present a summary view of their proceedings, and of the progress of our Missions, during the past year, referring the Convention to the annexed Reports for 1833, and 1834, for particulars relating to the transactions of the preceding years. In this Report, the usual arrangement will be somewhat changed, for a geographical order, commencing with Missions in *America*, and then proceeding to Missions in *Europe*, *Africa* and *Asia*.

MISSIONS IN AMERICA.

East of the Mississippi.

VALLEY TOWNS.

[Among the Cherokee Indians, in North Carolina.]

Missionaries, Rev. EVAN JONES, Mrs. JONES, Mr. COLUMBUS F. STURGIS, Miss SARAH RAYNER. Ordained native preachers, *Jesse Bushyhead*, *John Wickliffe*. Licensed exhorters, *Dsulawi*, *Dsusauala*. Interpreter, *John Timson*.

Mr. and Mrs. Butterfield have discontinued their labors at this station; but they propose to establish themselves at some post of usefulness, not very remote. The religious state of the mission at the Valley Towns, continues to be very encouraging. Mr. Jones and his associates have seven preaching stations, at most of which there are commodious log meeting-houses. At these places, the Gospel is frequently preached, and the Holy Spirit has accompanied the word. A "four days' meeting" was held, in September, of which Mr. Jones gives an account, in a letter to the Corresponding Secretary, dated Sept. 30: "We have cause for thankfulness, for the manifestations of the Lord's faithfulness and love. During the whole of the meetings, there was solemn and continued attention to the word preached; and, on several occasions, an affectionate and softening influence pervaded the assembly. On each evening, invitation was given, to those who were concerned for their souls, to come forward for prayer. A few came the first evening; more on Friday; and, on Saturday, two males and four females related the exercises of their minds, and were received as candidates for baptism. On Sunday, these six, and another female, who had been received before, 'all full Cherokees,' were solemnly immersed, in the name of the adorable Trinity, by brother Bushyhead. Notwithstanding a heavy rain, which fell on Saturday night, and continued the greater part of Sunday, the congregation was large and attentive; and, so strong was the general impression, at night, that when an opportunity was given to manifest their anxiety, the places were crowded; and many weeping sinners could not find room. It was a time of deep mourning on account of sin, and I sincerely hope it was the prelude to the exercise of living faith in the atoning sacrifice of our Lord Jesus Christ. The minds of the brethren appeared to be strongly exercised, and their affections drawn out towards dying sinners. Many affectionate and ardent prayers were offered up, which I trust will be returned, charged with efficient influences of the Divine Spirit."

In a letter, dated Oct. 11, Mr. Jones says, "I have the pleasure to add to a communication, dated a few days ago, that two more full Cherokees, one male and one female, were admitted and baptized, on a profession of their faith in our blessed Redeemer, at Dsiyohee, about thirty miles from this place. We had a two days' meeting there on Saturday and Sunday. The

congregations were large and attentive, especially on Sabbath day, when we surrounded the Lord's table, with fifty or sixty children of the forest, who have forsaken the superstitions of their fathers, to become the followers of a dying Saviour. It was a solemn and comfortable season, and, I trust, will be a blessing to some precious souls.

"Since my last visit to this place, the brethren have erected a good log cabin, for a place of worship. I trust the work of God is extending and deepening its influence here. I had many applications for the parts of Scripture which are printed in Cherokee. Sixteen persons have been added, within a year, to the church, which now consists of two hundred and twenty-seven members. The school is flourishing."

THOMAS.

[On Grand River, Michigan Territory.]

Missionaries, Rev. LEONARD SLATER, Mrs. SLATER.

In a letter, dated April 21, 1834, Mr. Slater says, "Our meetings, of late, have been interesting to me, and evidently so to the hearers. Some have experienced religion recently. I had the pleasure, yesterday, of baptizing five willing converts to Christianity, viz. one Englishman, member of our family, and four natives. Never were the banks of Grand River lined with so numerous a company of spectators. Deep solemnity was obvious almost throughout the concourse. The predictions of our brethren are, that others will soon follow. O that it may be not only *believed*, but *witnessed*. Our inquiry meetings have been well attended, and cheering to the hearts of God's people. Our meetings on the Sabbath have been full. Previous to the natives' moving to their summer ground, I walked four miles to their camp, and held two meetings. They desire that I should hold three meetings with them each Sabbath."

Mr. Slater's family have been much afflicted with sickness; but, at the last date, their health had been restored. There has been much sickness among the inhabitants near the station. On the 24th of January last, one of the native members of the church died. Mr. Slater says concerning him,—

"He was an active and useful member, and adorned his profession by a godly and holy life. He was perfectly calm in his trying hour; spoke of his departure with composure, and appeared happy in the prospect of death. Jesus was all his theme. His friends received his dying attestation to the truth of religion; and, for the first time, witnessed the last moments of a faithful Christian."

Mr. Slater has had many pressing invitations to preach to the whites, in the neighborhood. The population is rapidly increasing. He says, "It seems as though all Michigan were directing their way to this quarter. Almost daily, emigrants arrive; and we may expect, during the present season, a dense population in this vicinity. There are, at the station, two schools, with thirty-six scholars, a Temperance Society, and a school of twenty-four members; five of whom have been added during the past year."

SAULT DE ST. MARIE.

[In Michigan Territory, near Lake Superior.]

Missionaries, Rev. ABEL BINGHAM, Mrs. BINGHAM. Mr. JAMES D. CAMERON, licensed preacher, and Miss HANNAH HILL, school teacher.

Miss Macomber left the station in May last, on account of ill health.

The prospects of this station have greatly brightened during the year past. In July last, when there were many traders and Indians at the

Sault, a protracted meeting was held, and the Gospel was preached to a large number of persons, who had never before heard it. Some of these individuals came from a distance of more than a thousand miles. "We know not," says Mr. Bingham, "that there were any real conversions during the meeting; but, from what we have seen and heard, we are led to believe that it made a very favorable impression on the minds of the Indians, generally, and especially the strangers." Mr. Cameron has preached in the Indian language, for more than a year. He spent the last winter in the Tequimenon country, between lakes Superior and Michigan, and about 120 miles from the station. Here, his labors were instrumental in the conversion of two very interesting young Indians, named Gishkidjewun and Ahkudho, the former of whom will, it is thought, succeed his deceased father, as chief of the Tequimenon tribe. This young man recently saved the life of Mr. Cameron, when their canoe was upset on the lake. Both these young converts were baptized at the Sault, on the 18th of January. Mr. Bingham says, in a letter dated Jan. 27,—“With these young Indians we had a very interesting time. They gave us a reason of their hope in Christ, and offered themselves as candidates for baptism. After several pretty thorough examinations, they were approved; and, on Lord's day, 18th inst. they were baptized, and united with us in commemorating the sufferings and death of our Lord, at his table. On Monday, in company with brother C., they took their leave, to return to their hunting grounds; and they truly appeared to go on their way rejoicing. Gishkidjewun was in the mission some time last fall, even after Ahkudho returned to the woods, and he can read and write some. Ahkudho has attended our school some, but has not made so much progress. They are apparently from twenty-one to twenty-three years of age; and I cannot but flatter myself with a hope that they may be useful by-and-by. We have a native woman, also, whom we now consider as a candidate for the rite. She related her experience at the time those young men did, but was not then baptized. She is the wife of Samuel Ashmun, Esq., who has, for many years, been an Indian trader in this country. Since the baptism of those young men, several of our children have discovered an unusual seriousness, and date the commencement of their impressions at that time. We were much pleased with the appearance of those two young Indian brethren. Ahkudho, after he first opened his mind to me, appeared to enjoy a most happy frame of mind; and his evidence seemed bright and clear, both to himself and to us. Gishkidjewun was a little differently handled. The change was doubtless as great as in the other, but his faith was not as strong. After giving a history of the operations of the Spirit on his mind, he said, "I don't know, now, as I am a Christian. I can't say that my sins are forgiven, but I can say that there is a great change in my feelings, and I am sure I love God and Christians; and I have given myself to the Lord, soul and body, to be his; and I now give myself to you, to do with me as you think proper. If you think me fit to be baptized, baptize me." He, however, expressed his decided determination to live a religious life, whether he was baptized or not. In the course of the year, a fine young man belonging to the fort, was baptized; and two individuals who had been connected with the Methodists, joined the mission church. One native member of the church died in April, 1834, with a firm hope in the Saviour.

Mr. Bingham has been actively engaged in preaching, a part of the time, to the whites, and, at other times, to the Indians, through an interpreter. He has examined Dr. James' translation of the New Testament, and pronounces it to be the best which has been made into the Ojibway language. Mr. Bingham is preparing a Spelling Book in this language. He and Mr. Cameron have adopted Mr. Meeker's system of orthography; and they think it a decided improvement.

The schools have been continued, except the Infant school, which was relinquished for want of teachers. The Sabbath school, also, has suffered, from a deficiency of teachers. In the boarding school, there were ten scholars, besides two little half-breed boys. The day school was, for a while, broken up, partly by the hostility of the Catholic priest; but, at the last date the scholars had again begun to attend, to the number of about 25. The influence of the Catholics is found, at this station, as well as elsewhere, to be among the greatest obstacles to the progress of the truth. The priest, at the Sault, is very furious; and, on a recent occasion, in the midst of his sermon, he tore a copy of the Bible, and threw it into the fireplace, declaring it to be a great sin for his people to read it.

The church now consists of about 45 members. Mr. Bingham says, in a letter, dated August 6, 1834, "Numbers of these are absent; and we expect that several of them have, before this time, united with other churches, but have not yet reported it to us."

The prospects of this mission have been such, at some times, as to induce, in the minds of the Board, and of the missionaries, a doubt whether it ought not to be relinquished. But appearances are now more favorable; and, at a council held by the Indians, in January, it was unanimously resolved, that a request be presented to the missionaries, and to the Board, not to abandon the station. The same desire has been expressed by individuals, in very earnest and affecting terms. The Board have therefore resolved to continue the station.

TONAWANDA.

[Near Niagara, in the State of New York.]

The missionary operations at this station have been retarded, during some time past, by a frequent change of superintendents; but the present teacher will, it is hoped, be permanent. Rev. Ely Stone, in a letter to the Treasurer, dated March 24th, 1835, says, "We have two excellent females associated with the superintendent. Great harmony prevails in the missionary family. We have the best school, perhaps, which we can have at the station. We have had occasional seasons of despondency intermixed with rejoicing. We have a farm of 120 acres, valuable buildings and improvements. The farm contributes considerable towards the support of the station. The boys and girls are taught to labor. Public worship is regularly maintained, at the Indian meeting-house. We are exceedingly annoyed by two taverns, kept by the whites near the Indian village, (not on Indian lands,) which are very detrimental to our operations. But the Lord reigns. We can rejoice in view of good done at that place, to these degraded sons of the forest, believing, that ere long, this tribe will be reckoned among the nations ransomed of the Lord."

West of the Mississippi.

All the stations of the Board west of the Mississippi are within the "Indian Territory" as it is termed; i. e. the country assigned by the government of the United States for the future residence of the Indians. A considerable number of the Indians have removed thither from the east.—In Mr. M'Coy's "Annual Register of Indian Affairs," the following description is given of the Indian Territory:—

"By the Indian Territory, is meant the country within the following limits, viz.—Beginning on Red River, east of the Mexican boundary, and as far west of Arkansas Territory as the country is habitable; thence down Red river eastwardly to Arkansas Territory; thence northwardly along the line of Arkansas Territory to the State of Missouri; thence north

along its western line, to Missouri river; thence up Missouri river to Puncacah river, thence westwardly as far as the country is habitable; thence southwardly, to the beginning.

"The scarcity of wood renders the remoter regions towards the Rocky Mountains uninhabitable. It is supposed that the quantity of timber within the Territory is sufficient to admit of settlement for an average width, from east to west, of two hundred miles; and the country, as described above, is, from north to south, about six hundred miles.

"There is a striking similarity between all parts of the Territory. In its general character, it is high and undulating, rather level than hilly, though small portions partly deserve the latter appellation. The soil is generally very fertile. It is thought that in no part of the world, so extensive a region of rich soil has been discovered as in this, of which the Indian Territory is a central portion. It is watered by numerous rivers, creeks, and rivulets. Its waters pass through it eastwardly, none of which are favorable to navigation. There is less marshy land, and stagnant water in it, than is usual in the western country. The atmosphere is salubrious, and the climate precisely such as is desirable, being about the same as that inhabited by the Indians, on the east of Mississippi. It contains much mineral coal and salt water, some lead, and some iron ore. Timber is too scarce, and that is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber, in prairie countries which have been settled, where the grazing of stock, by diminishing the quantity of grass, renders the annual fires less destructive to the growth of wood. The prairie (i. e. land destitute of wood,) is covered with grass, much of which is of suitable length for the scythe.

"The Choctaws, Creeks, Cherokees, Osages, Kauzaus and Delawares, are entitled to land westward, some, as far as the United States territories extend, and others as far as the Rocky Mountains. But we choose to limit our description of all to two hundred miles, because the average width of habitable country cannot be greater."

Mr. M'Coy adds a statement of the number of Indians within the country, here described :

INDIGENOUS TRIBES.

Osage about	5,510	Pawnee about	10,000
Kauzau	1,500	Puncah	800
Otoe and Omaha	3,000		
		In all	20,810

EMIGRANT TRIBES.

Choctaw, about	15,000	Delaware,	800
Cherokee,	4,000	Kickapoo,	575
Creek,	3,000	Putawatomie,	250
Seneca & Shawanoe of Neosho,	462		
Wea & Piankeshia,	400	Emigrants,	25,452
Peoria & Kaskaskia,	140	Indigenous,	20,810
Shawanoe of Kauzau river,	750		
Ottawa, about	75	In all	46,262

Among these Indians, the Board have stations, of which some account will now be given.

SHAWANOE.

[Near the line of Missouri, and near the Kauzau or Kansas river.]

Missionaries, Mr. JOHNSTON LYKINS, Mrs. LYKINS, Mr. ROBERT SIMERWELL, Mrs. SIMERWELL, Mr. JONATHAN MEEKER, preacher and printer, Mrs. MEEKER.

Of the concerns of the mission, Mr. Lykins makes the following statement:—

"The church among the Shawanoes embraces the converts among the Delawares. The whole number of members is twenty, of whom eight are natives. In November last, Capt. Blackfeather, a respectable Shawanoe chief, informed us, that at his first interview with one of our missionaries, which was in 1830, his mind was impressed with the importance of the words spoken to him. Subsequent conversations, and particularly those made at the administration of baptism, deepened his impressions. At another time he said, 'I am determined to renounce all Indian ceremonies, and to become acquainted with your religion, and I now surrender myself to you, to be instructed in the truth.' He desired us to take him by the hand as evidence of his disposition to be instructed by us, and of our promise to instruct him. He encouraged six others to follow his example. We preach in his house every second Sabbath, and every Wednesday night; besides which, a Sabbath school is taught in his house. When our Sabbath services, at the residence of Indians, do not prevent, we preach at the mission house. Attention to religious worship has greatly increased, since the development of Capt. Blackfeather's views. The Lord alone can understand the hearts of men; but we, judging from appearances, believe that a considerable number are seriously seeking the religion of our blessed Lord Jesus.

"In the house of another chief, is a meeting one day in each week, for the purpose of receiving instruction, in reading, writing, and singing. The scholars are chiefly adults. Besides the above, instruction in letters, and religion, is imparted by visits from house to house. The English school at the mission house has been suspended, chiefly because our hands were too full of other business, to attend to it. There were causes, however, which greatly obstructed the operations of the school during its continuance. Few of the natives are prepared to appreciate the advantages of education.

"Since the suspension of the English school, instruction in reading and writing has been imparted in the Shawanoe language, upon the new system. Soon after my return from the south, last February, a second book was compiled in Shawanoe, which now contains 54 pages. The facility with which the natives, either old or young, could become capable of reading this print in their own language, gave a new impulse to their desire for education. About 30, most of whom are adults, have learned to read. The age of one who is a chief, is such as to confine him to the use of spectacles. A considerable number can write, among whom is a chief, who corresponds with several of his countrymen in writing.

"From the new system, we also derive much assistance in imparting religious instruction, not only on account of the Scriptural reading of the Indians, but because any of the missionaries, though ignorant of the language of the tribe, may, in a few hours, learn to read intelligibly to the natives. The Methodist missionaries among the Shawanoes have compiled a book, &c. upon the same plan, which they have introduced among those, who are more immediately under their charge. We trust the time is near, when the Shawanoes generally will be a reading people.

"The first number of a small periodical, of a quarter sheet, entitled the 'Shawanoe Sun,' is now in press, which such as have learned to read are anxiously waiting for. While this little paper may encourage the Shawanoe to seek for the knowledge which is necessary in common life, under the pleasant reflection that he, as well as the white man, is the reader of a *newspaper*, we trust that it will be made instructive in the better things of religion.

"We have been obliged to employ a native to assist in the compilation of books, to aid us as interpreter, in our religious and other services, and in teaching to read, &c. He is frequently sent alone on the errand of teaching."

The press has been in active operation, under the charge of Mr. Meeker, whose labors have been very creditable to his industry and skill. Since March 5, 1834, besides attending several meetings, and occasionally visiting the Delawares, and Ottawas, he has printed, without any assistant, nine Indian books, in four different languages, containing 254 pages, which, multiplied by the number of copies, make 81,000 pages. Besides these, some alphabets, hymns, prayers, &c. have been printed, and some printing has been done in the English language. Mr. Meeker says, "The amount of printing to be done is increasing, so that one person cannot possibly do it all. Two men could now be kept busily engaged, and the probability is, that the amount to be done will continue to increase." The Board will, therefore, send another printer to this station, as soon as one properly qualified can be found.

Mr. M'Coy resides, with his family, at this station; but he devotes his attention to the general concerns of the Indians, and derives his support from the government.

He published, on the 1st of January last, the first number of "The Annual Register of Indian Affairs within the Indian (or Western) Territory," containing many valuable facts. He proposes to publish a semi-monthly periodical, to be called "The Indian Advocate, devoted chiefly to Indian affairs."—No man better understands the condition of the Indians, or feels a more sincere desire for their welfare, than Mr. M'Coy. These publications will, undoubtedly, be useful. They will have no connection with the Board, but will be issued on the individual responsibility of the editor.

Mr. and Mrs. Simerwell reside, for the present, at the Shawanoe station; but Mr. Simerwell visits the Putawatomes, and will establish his residence among them, when the tribe shall have taken possession of their lands.

DELAWARES.

[Near the junction of the Kauzau and Missouri rivers.]

Mr. IRA D. BLANCHARD, school teacher.

This station is near the Shawanoe station, and is under the superintendence of the missionaries there. A small comfortable dwelling has been erected, for the residence of the teacher. Besides those who occasionally attend to receive instruction at his residence, Mr. Blanchard attends at three other places, and gives lessons.

His instructions, at present, are in the Delaware language, upon Mr. Meeker's new system. Number of scholars, 44; many of whom are adults. Twenty can read tolerably well, and two can also write.

Mr. Lykins says, under date of February 20, 1835, "Among the Delawares, books, hymns, and prayers have been introduced similar to those among the Shawanoes, and with similar success.

"The hunting excursions of the Delawares called off many last autumn from their studies. This circumstance, with the press of other duties on the missionaries, has interrupted the business of teaching. But we have reason to hope, that upon the breaking up of winter, teaching upon the new system will be carried forward under circumstances still more auspicious than heretofore. Within the last year, some of the Delaware Chiefs have declared themselves decidedly in favor of education. With them and with the government of the United States, the necessary preliminaries have been arranged for the permanent establishment of an English school. They expect us to erect the necessary additional buildings early in the spring, and that as soon as practicable a school will be organized. In one settlement, Sabbath services, the past year, have been very interesting."

The sum of five hundred dollars has been appropriated by the Board, for the erection of buildings among the Delawares, and these buildings are probably now going up.

OTOES AND OMAHAS.

[At Bellevue, on the southwest bank of the Mississippi, six miles above its junction with the Great Platte.]

Missionaries, Rev. MOSES MERRILL, Mrs. MERRILL. Miss CYNTHIA BROWN, school teacher.

Mr. Merrill says, under date of January 8, 1835, "Thirteen months have passed since I arrived at Bellevue, the Upper Missouri Agency. Religious exercises in English for the benefit of the white residents, were commenced on the first Sabbath, and have been continued. A Sabbath school of nine children, most of whom are Indians, was commenced at the same time. It embraces all the children of the settlement. A Bible class of white adults was formed on the second Sabbath, consisting of six members. The exercises of this class have been, and still are, profitable to us. One member, a youth of twelve years, has given evidence of a change of heart, and was baptized in April. This youth holds on her way, although called to meet with much opposition from her nearest relatives. A day school, embracing the nine children above referred to, has been in constant operation. These children have been punctual in their attendance; and consequently have made good proficiency in reading, writing, spelling and singing.

"I have made several small translations on religious subjects, embracing hymns and prayers. My progress in the 'Otoe' language is slow, in consequence of not having a good interpreter. During the last seven months, I have occasionally had religious exercises in Otoe, on one part of the Sabbath. My translation is well received by the Otoes, particularly the hymns. I have recently visited three trading houses, two of which are more than a hundred miles distant. The traders of these houses informed me, that the 'Otoes' scarcely pass a night with them, without singing the hymns which they had learned at the Mission house.

"I have visited the Otoes at their village, and at their hunting ground, and am uniformly well received. The chiefs are among the most friendly, particularly the first chief, who, in some instances, as I was informed by a trader, has called the children around him and led in singing the hymns. These are some of the most favorable things connected with this Mission. There is also a dark side, which at times rises up, and threatens ruin to all that is good. The Indians are excessively fond of ardent spirits; and notwithstanding the laws of our land to the contrary, they are plentifully supplied. They take their best furs on horses one hundred miles, and pay an extravagant price for their liquor. At the same time, they are begging for food and complaining of starvation.

"Their drunkenness leads to contention, and sometimes to murder. At these seasons, (and they often occur,) it is unsafe to be with them without an interpreter. These Indians exchange not only their furs for liquor, but also their horses, guns and blankets. In view of the obstacles before us, and our own weakness, the Mission family have usually set apart the morning of every other Saturday for fasting and prayer. When ready to faint, these seasons have been greatly blessed to us; so that we have taken fresh courage to press onward."

Mr. Lykins says, concerning this station, "Arrangements have been commenced with the government of the United States, with the prospect of success, which, it is believed, will greatly facilitate the labors of Mr. Merrill among the Otoes, and for the establishment of a separate mission

among the Omahas with similar facilities. Mr. Merrill's school, consisting of ten scholars, is taught in English; but he has books printed in Otoe, upon the new system. This, we have no doubt, will succeed well, as soon as this people become somewhat stationary. A favorable change in the habits of both the Otoes and the Omahas, we trust, will be promoted by some recent government arrangements, by which these tribes are invited to locate on lands favorable to agriculture, and to accept of assistance in farming."

The sum of one thousand dollars has been appropriated by the Board, for the erection of buildings among the Otoes this Spring.

PUTAWATOMIES.

The Putawatomies, as a tribe, have not yet arrived. About two hundred and fifty of them now reside among the Kickapoos, near Cantonment Leavenworth, and not a great distance from Shawanoe station. Mr. Simerwell visits them, and endeavors to instruct them. He has compiled a book, hymns, &c., in their own language, which have been printed at Shawanoe. The government Agent for this tribe has declared himself favorable to the re-organization of the mission among them, and Mr. Simerwell will embrace the earliest opportunity to re-establish his residence among them. He says, under date of January 23, 1835,—

"I learn that the Putawatomies have their lands assigned them on the north side of the Missouri river, between the Notaway and the Boyer rivers. The Notaway empties into the Missouri, about eighty or ninety miles above this place, and the Boyer near the Big Platte.

"Their country will be bounded on the east by Notaway, on the southwest by Missouri, and on the northwest by Boyer, and running back from Missouri river for quantity. This country is said to be well timbered, and is considered healthy. I have been detained at home for some time, on account of the health of my family; but expect to return to the Putawatomies again in a few days. I have visited them during the fall and winter; but have not done much in the way of teaching. They promise to attend to my instructions in the spring. Quehqhita, (their chief,) I might say, is beginning to read. He applied himself closely to study, the last time I was up; and I hope he will soon be able to read fluently."

OTTAWAS.

[Not far south of Shawanoe.]

Mr. Lykins says,—

"A few Ottawas only have arrived. These have lately commenced settling upon their own lands. It is expected that they will receive accessions to their number from their kindred in the lake country. The approbation of the Indians, and the requisite authority from government, have been obtained for the establishment of a mission among them."

CREEKS.

[Not far from the junction of Arkansas and Verdigris rivers.]

Missionaries, Rev. D. B. ROLLIN, Mrs. ROLLIN. Mr. John Davis, native preacher, Mrs. Davis. Miss MARY ANN COLBURN, Miss MARY RICE, assistants.

Mr. Lewis, in consequence of the death of his wife, and his own ill health, removed from this station, during the last year. Mr. Davis continued to preach at several different places; and a number of persons were baptized before Mr. Lewis left the station. The church consisted, at the last dates, of about 80. Mr. Rollin and family arrived at the station De-

cember 22, 1834. He says, in a letter dated December 26, "Yesterday, I attended meeting, four miles from here, at what is called the old Baptist meeting-house, and preached to an assembly of Indians and Africans. After the service, upon the request of bro. Davis, all the members of the church present came forward, one after another, and gave me their hand. It was difficult to suppress the emotions of my mind, on this interesting occasion. It is rather a low time in the church, as I learned from bro. Davis; but I am not able to write particulars, for want of information. Bro. Lewis has left the mission, and removed to Crawford Co., as, doubtless, you will have heard ere this. I feel much responsibility, at this critical time, resting on me. After consulting bro. Davis, we have concluded it duty to labor together, i. e. including sisters Rice and Colburn, with myself and family. Sister Colburn will go into the school, and I hold myself in readiness to render that assistance which circumstances will justify. I have notified the Indians that school will commence on Monday next."

In a letter, dated January 19, 1835, Mr. Rollin says, "We have had some precious meetings, because we felt that we enjoyed the *approbation* and *smiles* of Jesus. New Year's day, we and sister Colburn united with the church. It was a source of comfort and encouragement, I believe, to our dear native brethren, as well as of gratitude and joy to ourselves. We observed the Monthly Concert, and felt encouraged in the reflection that a cloud of incense ascended to God from many a Christian's heart. I have employed an interpreter,—the one that bro. Lewis employed. He can be had only on the Sabbath, as he is a slave. I have engaged to make him some remuneration. The chiefs of this nation, although generally opposed to missionary operations have treated us with respect thus far. They are opposed to the measures of government, to suppress the use of ardent spirits among them. They countenance its introduction, and great quantities are smuggled into the nation. They allow polygamy,—a trait unknown in the Indian character at the north. They oppose the introduction of learning and religion among the slaves. Bro. Lewis' Sabbath school, I have been informed, was composed mostly of blacks. Bro. Fleming (our Presbyterian brother,) more recently had an interesting little Sabbath school; but it has been entirely broken up by the chiefs. The children were mostly slaves.

"The subject of acquiring the language still occupies my mind. I feel that the *first* business of a missionary, in a heathen land, should be to acquire the language of the country. I am fully persuaded that permanent good among the *Indians* can only be effected by acquiring and translating the language.

"Bro. Davis received a letter, a few days since, from bro. Lykins, desiring him to come immediately to Shawanoe, and assist in the translations there to be printed for the use of this people. Although I regret his absence so soon after my arrival, I have encouraged him to go. He expects to start, in a few days, with the leave of Providence.

"Our school has commenced. It was opened with five scholars; and the number has gradually increased to twelve. The probability is, it will continue to increase, especially when the weather becomes more settled and warm."

CHEROKEES.

[Within Flint District, near the eastern boundary of the Cherokee country.]

Missionary, Rev. SAMUEL ALDRICH.

On the 25th of August last, the Rev. Duncan O'Bryant died, of a bilious fever, after an illness of eleven days. In his last hours, he enjoyed the presence of the Saviour. He was a zealous servant of the Lord Jesus, and he enjoyed in a high degree the love and confidence of all who knew him.

He has left a widow, and a number of small children, in a very destitute condition. May the Lord comfort and protect them. Mrs. O'Bryant, in a letter to the Corresponding Secretary, says, "When I remember, that our God has pledged himself to be unto the widow a husband, and a parent to the orphan, my heart is comforted within me." Mrs. O'Bryant will soon, it is probable, remove from this station.

The Rev. Mr. Aldrich arrived at the station, Dec. 24, 1834. In a letter, dated Jan. 17, 1835, he says, "I arrived here on the 24th ult., and was kindly received by the brethren. Yet I am sorry to say, that there is, with the church generally, a want of life and spirituality. The number in the church is twenty-one; two or three of whom are now under church discipline, which will probably result in the exclusion of one or more. Nothing has been done in reference to them since my arrival. The people appear very desirous to have their children instructed. The prospect is, that I shall be able to commence a school of 15 or 20 in about one week from this. There is a more favorable location for a school about six miles north of this place. I have visited several of the families, and find them exceedingly anxious to have a school. They have pledged themselves to build (at their own expense,) a suitable house, could they be furnished with a teacher. There are twenty-five, or thirty children, who live so compact, that they may board at home and attend school with convenience. A similar neighborhood cannot be found in the whole nation this side of the Mississippi. I cannot rest contented, and see so many children growing up in ignorance under such circumstances. Will not the Board send more laborers? I hope they will not leave me to toil all alone, where there is so much to be done. I feel exceedingly weak in so large a field. I have already three preaching places, and calls to labor in others. The country is so thinly settled that but a few can be collected in any one place. Formerly meetings have been held at the mission house, but once a month. No Sabbath school has been attempted. Since I came here, several slaves have expressed much anxiety for a Sabbath school, that they may learn to read. It will hardly be practicable to do any thing in this way, unless I give up appointments at a distance. One of the chief barriers to the success of a missionary in this place is, the intemperance of the people. Being so near the line, whiskey is easily procured in Arkansas. I have one great source of encouragement, and that is, the work is the Lord's."

CHOCTAWS.

[At the Choctaw Agency, on Arkansas River.]

Sampson Burch, native preacher.

Mr. Wilson left this station during the year, and the Board have received no recent information from it.

Mr. Burch has been invited by the missionaries at Shawanoe, under instructions from the Board, to reside at that station, and compile books in the Choctaw language, to be printed at the mission press and distributed among his countrymen. It is probable, that he will comply with this invitation.

MISSION TO HAYTI.

The Board have, at different times, received applications from Hayti, to send a missionary to labor in that populous island. Mr. William C. Monroe, an educated man of color, has recently offered his services, and the Board have appointed him a missionary to Port-au-Prince, for one year. Mr. Monroe was ordained in New-York, on the 2d of April, and sailed on the 6th, with his family, for Port-au-Prince. There are several Baptists in that city; and it is hoped that the truth will spread among the Catholic population.

MISSION TO EUROPE.

FRANCE.

Missionaries, Rev. ISAAC M. WILLMARTH, Mrs. WILLMARTH, Rev. ANTONY PORCHAT.

Mr. Willmarth and his wife sailed from New York, May 1, 1834, and arrived at Havre, May 31. They immediately proceeded to Paris, and made arrangements for commencing their missionary operations. Sickness and other obstacles have impeded their progress, but they have made a beginning. The Board have appointed the Rev. Antony Porchat, a French Baptist preacher, as their missionary, to be associated with Mr. Willmarth. The Board have also appointed two other French Baptist preachers, as missionaries in France, but they have not yet accepted the appointment. In a letter dated Paris, Dec. 29, 1834, Mr. Willmarth says,—

“Mr. Porchat and myself are the only persons now engaged in the Mission. We have opened a small chapel, capable of containing 60 or 70 persons, in a populous part of the city, where Mr. P. preaches the Gospel in French every Sabbath, at 11, A. M. and at 7, P. M. and on Thursday evening, at 7. At 2, P. M. on Sunday, I preach in English. Our hearers are not yet numerous. The French congregation has amounted to about 30, but does not ordinarily exceed 15. The number of hearers at the English service is not so great, but we hope when the location becomes better known, that the number of hearers will be augmented. There are many Americans and English in this quarter of the city, who it is hoped may be induced to attend.

“Besides these meetings, bro. P. has a meeting on Tuesday evening at his own house, which is attended by several of the neighbors, most, if not all, of whom are Catholics. The constitution of a church has, for some time past, engaged our attention, but has not yet taken place. Some obstacles have existed. One of the most difficult is now removed, and we hope soon to constitute a small church.

“We have not as yet taken any students, but there are three, who, on the last information, stood ready to come as soon as requested. One or two of these we intend to have with us very soon, and all of them as soon as the difficulties in our way are removed.

“Notwithstanding the unfavorable appearance of external circumstances, we feel encouraged. We do trust the Lord will yet favor this mission with blessings from above.”

Under date of Jan. 6th, 1835, Mr. Willmarth says,—“During the period which has elapsed since the commencement of this letter, after much prayer and deliberation, I have determined to take one student *immediately*, and two others in the spring, or as soon as arrangements can be made for their reception.”

The Board feel an increasing conviction, that the mission to France, ought to be vigorously sustained. They earnestly pray, that the peace between that country and the United States may not be interrupted, but that we may be enabled to prosecute with success our endeavors to establish in that great and powerful nation the dominion of the Prince of Peace.

GERMANY.

The attention of the Board was drawn to Germany by several providential circumstances, which clearly made it their duty to commence measures for missionary labors in that great and important country. In the vast regions, comprehended within the name of Germany, there is comparatively little of enlightened, scriptural piety. The Catholic religion prevails

over a large portion of the territory, and different forms of corrupted protestantism hold many millions in a darkness which is almost equally dismal. Germany needs another Reformation, and thousands of her inhabitants are sighing for evangelical instruction. The pure Gospel must be preached there with apostolical simplicity and fervor. The Board believe, that the Baptists of this country ought to aid in spreading the Gospel in that country. There are in and near Germany many thousands of Mennonites, who are Baptists, in many of their principles, but who have been affected by the corrupting influences which have existed around them. They may, undoubtedly, be benefited by aid from the Baptists in this country, and perhaps they may be allured back to the old paths. Our pure doctrines and scriptural institutions are admirably adapted to rouse a nation like Germany from its apathy, dispel its errors, and revive whatever remains of true evangelical feeling.

God prepared the way for the operations of the Board, by raising up at Hamburg, a man, who seems to be well fitted to be a pioneer. He is thus described, in a letter from Professor Sears, who was requested by the Board to make inquiries in Germany, respecting the religious state and wants of the country:—

“I know not that there is any regular Baptist church in all the north of Germany. Of the Mennonites, I have nothing to say now; but aside from them, there are in Germany not a few individuals who are Baptists in sentiment. On my arrival at Hamburg, I called on Mr. Oncken, whom I found to be in all respects an interesting man. He is a German, a little more than thirty years of age, married in England, has two children, is perfectly master of the English language, (which is spoken much in Hamburg,) and though not a man of liberal education, has a very strong, acute mind, has read much, is a man of much practical knowledge, and is very winning in his personal appearance and manners. From 1823 to 1828, he was a missionary of the Continental Society, and preached in Hamburg and vicinity, with very considerable success. Since that time, he has been agent of the Edinburgh Bible Society, and has more influence than any other man in selecting the publications of the Lower Saxony Tract Society. He has the confidence of Tholuck, Hahn, Hengstenberg, and many other distinguished individuals of the evangelical party, and has their co-operation in circulating Bibles and tracts. He has at length become so thoroughly a Baptist, that he cannot be satisfied without being a member of a Baptist church, and the second day after my arrival, he requested me to baptize him; but in consequence of his going to Poland as an agent of the Bible Society, to be absent two or three months, and also of a variety of circumstances connected with the formation of a church, it was deemed advisable to defer it until spring. Six or eight (Mrs. Oncken is one of the number) are wishing to receive the ordinance at the same time. The design at present is, that after his return, I, in connection with some other Baptist minister, if possible, (I know of no one nearer than Switzerland,) should go to Hamburg, administer the ordinance, form a church, and ordain Mr. Oncken pastor. . . . I have learned, that there are three other young men besides Mr. Oncken, who are Baptists, (though one, Mr. Lewis, is unbaptized,) and preachers, all employed as tract agents, laboring single handed, in different quarters of the country. They simply know each other's names. They need to be encouraged, and brought into a system of co-operation.”

The Board immediately adopted measures to secure the services of Mr. Oncken, as a missionary, and they placed, in the mean while, at the disposal of Professor Sears, a moderate sum, to be expended, at his discretion, in promoting the cause of religion, in connection with the Baptist churches in Germany.

On the 22d April, 1834, Mr. Oncken and six other individuals were baptized by Professor Sears, and were the next day formed into a church, of which Mr. Oncken was ordained as the Pastor. The present condition of this church, and other particulars relative to the religious condition of Germany, may be learned from the following extracts from a letter of Professor Sears to the Corresponding Secretary, dated Berlin, Nov. 10th, 1834:—

“The church at Hamburg are very happily united, are unmolested by the government, and are in a prosperous state. Thirteen have been baptized in all. Of these, one young brother has recently died of the cholera. His last words, addressed to a friend who was not pious, were, ‘O how blessed is religion in the hour of death! I know where I am going.’ Another of the number, who only travelled through Hamburg, has gone home to Tilsit, near the borders of Russia, and I have heard well of him, as a kind of lay missionary in nearly all the towns through which he passed. He is a young man of considerable promise. A third member was compelled to enter the Hanoverian army, but his time of service will expire in the course of the year, when he will return to Hamburg. As he was a young man, we feared he would suffer from the corrupting influence of the army. But we learn he has continued firm, and rendered himself useful to his fellow-soldiers. He has done something among them for the cause of temperance, and has brought some to think favorably of his religious views.

“The church hold a meeting by themselves in one place on Sabbath morning, where other serious persons attend, and in another place in the afternoon, public preaching, before a congregation that is constantly increasing. They have also several prayer meetings. Five of the male members have taken different districts of the city, which they visit as missionaries, regularly, once in two weeks. In some cases, two go together, the more and the less experienced being united. If we consider the pagan state of that great city, we must look upon this missionary labor of private brethren as truly apostolical. Great results have not yet been witnessed, but every thing wears an encouraging aspect. I have seen Christian fellowship and love in American churches, but never saw those who thought that it was their life and earthly happiness so much as these brethren do. The immediate vicinity of Hamburg, especially between there and Bremen, is an inviting field of labor. About two years ago, Mr. Oncken held meetings in Bremen, and the poorer people came in from many surrounding villages, to hear him, and his preaching was blest. These poor villagers, in 14 or 15 small villages, have kept up so many little social meetings among themselves ever since. Mr. Lauge, one of the members of the church, and brother to the one who recently died of the cholera about two years ago, held meetings in another village, and about thirty were converted under his labors. These have likewise kept up the meeting among themselves, where one hundred now usually attend. As these places can rarely be visited, the Lutheran pastors (Rationalists,) have done what they could to stop the ‘fanaticism,’ and to bring the people again to their senses. Truly these disciples are lambs in the midst of wolves, and some of them have been prejudiced against those who have been to them the instruments of so much good. If bro. Oncken could be enabled to make frequent short missionary tours to these and similar places, and then once or twice in a year, to take a longer tour, to hold personal interviews with different individuals scattered over Germany, who begin to see at least trees as men walking, converse with them on the doctrines and discipline of the Christian church, and prepare the way for subsequent correspondence and co-operation, and know what places to direct his travelling brethren to visit, (for here there are many travelling merchants and

when one lonely brother or half brother can find another to whom he can open all his heart on these subjects, it is a joy which we can hardly conceive,) it would I believe be attended with incalculable blessings. There are *many* who read the New Testament, with the same eyes that we Baptists do, who see and feel and lament the corruption of the Lutheran church, and not a few pastors among them, and are kept where they are, partly because they are alone in their views, and have no definite knowledge about the best way to remedy the evil, and partly because they stand in fear of the government, which is watching every symptom of heresy which could mar the beautiful union of the mother church—a union of the Lutheran and reformed churches brought about by power against the will of the people—a union, where every shade of Pantheism, Deism, Rationalism, Supernaturalism, Arminianism, Calvinism, &c. are pronounced to be *indivisibly one!*

“I have just seen Mr. Lewis, agent of the Edinburgh Bible Society at Stetin. He frequently rose from his seat, presented me his hand, and said, ‘My brother, I am glad to see you.’ After years of mental struggle with difficulties in regard to his duty, it seemed to give him inexpressible relief to find one of similar views. He is a Jew by birth, 32 years of age, became a Christian 11 years ago, was theologically educated at the University of Greisswalde, became a *candidat* (licentiate,) of theology, preached often, and was upon the point of being sent as missionary to the Jews; but it was found that his views on baptism, and several points of doctrine, were not sound, (i. e. not Lutheran,) and he was given up. There are a few individuals in Stetin, of the same views, and they have often said to him, ‘come, you are a preacher, and you must lead the way and be baptized.’ He has hesitated, but now begins to think that he must leave the consequences to the disposal of a higher power. He said to me, ‘If, after my return to Stetin, we should send for you, will you come and baptize us?’ I expect, that in the course of the winter, or in the spring, they will be baptized by me, or by Mr. Oncken. I must confess, I should like to see a line of little posts all the way from Paris to Tilsit. This is the more important, when we consider that this line is the wake in which the nations of Europe move. The young brother now in Tilsit, is personally acquainted with some Baptists, and with several inclining this way, the whole length of this tour. How much benefit might result from bringing as many of these as possible to an acquaintance and connexion with each other! Many of them need to be taught more perfectly the way of the Lord, and suffer incalculably from thinking themselves alone. I cannot give you so definite information on these points as I wish I could, but it appears that much good might be done by looking over the whole ground, and giving some little organization, even if nothing was to be applied to sustain missionary posts. These matters here must ripen gradually into existence. We do not know what fruits may follow from any of our undertakings; we only know that the God whose providence opens these prospects, has given us very solemn commands; and that neither personal experience, nor the history of the church, teaches us to lie down in fear. These beginnings may all be crushed, and our hopes be withered; but I do not believe it.

“I think, we have here all the encouragement which God is accustomed to give beforehand. I think that in these providences, he speaks to his people, and that his voice should be heard. The subject of missionary labor among the Mennonites is one of great interest, though of some difficulty. Like their kindred in the Spirit, they are very tenacious of their doctrines, and differ from us in several points, especially in regard to bearing arms, and even to baptism. It is known that they degenerated, and suffered egregiously from the general contagion of infidelity. They cannot, as a body, be called a spiritual people.

"But there are very many, who look back with a sigh to the golden period of their history, and long for its return. Indeed, there are not wanting tokens of a division, which shall separate the precious from the vile, and restore a part of them to their original standing and character. Only let a *wise* man go among them, and he may act on consistent principles, and have before him a fair prospect. Let him be tenacious only on apostolical institutions and scriptural doctrines—avoiding all disputes on those ethical questions on which it is possible even for good men to differ; let him lift up the standard of what is good and glorious in the doctrines of the original Mennonites, and thus aim at a reform which is almost coming about of itself; let him take the benefit of this tide, which is already setting in a right direction, and when the great moral renovation is to a considerable extent effected, and a union of spirit cemented by the truth itself, it would be no difficult matter to effect some slight modifications, in a system which has been so long in a fallen state, and essential alterations are not called for. I do not mean to say, that such an undertaking could be accomplished without labor, trouble, and opposition. It is idle to entertain such hopes respecting any great moral enterprise; but I think you will agree with me, that if labor in this field must be attended with peculiar delicacy and difficulty, it offers, on the other hand, peculiar facilities. There is already a footing on which we can step, we have a hold upon the people, upon the very outset.

"The reception of Mr. Oncken among them, his being urged to come himself, or to send another missionary to them, his being requested to revise the articles of faith for one of their churches, sustain these statements."

The Board have not yet been able to complete an arrangement with Mr. Oncken, but they hope that he will soon be engaged in their service as a missionary. His piety, prudence, experience, and zeal, justify a strong hope that he will be extensively useful. Other laborers will enter the field, and we cannot doubt that many Baptist churches will soon arise, as lights to chase away the surrounding darkness.

MISSION IN AFRICA.

LIBERIA.

The Board feel grateful to God, that the prospects of our missionary operations in Africa are now brighter than at any previous period. Two white brethren, the Rev. William Mylne, and the Rev. William G. Crocker, have been appointed by the Board, as missionaries to Liberia. Mr. Crocker, after completing his theological studies at the Newton Theological Institution, last August, commenced a course of medical studies, with a view to increasing his qualifications for usefulness as a missionary. An appointment, either to Burmah or Africa, was offered to him by the Board; but, after much deliberation and prayer, his heart was drawn towards Africa; and he resolved to devote his life to her service. These brethren will sail for Africa, by the first favorable opportunity.

The Board have made contingent arrangements for the employment of one or two persons now in Liberia, as catechists and school teachers.

Dr. Ezekiel Skinner, who arrived at Monrovia in August last, has, though not connected with the Board, rendered useful services to the Baptist churches in the colony, and has communicated to the Board many valuable facts. In a letter dated Aug. 22, he says,—

"Since our arrival, bro. Waring is dead. He died on the 13th, and was buried on the 14th of the month. In him, I have lost a friend, his family an

affectionate husband and father, the poor a benefactor, the First Baptist church a beloved pastor, and Monrovia one of her most active and valuable citizens. He died, after an illness of fourteen hours, of cholera morbus, or cholera.

"There are two Baptist churches in this colony, both in this village, though members of the first church are spreading over the colony. The second is composed of *twelve* members, under the pastoral charge of bro. Teague. There are *ninety-one* members of the first church at New Georgia, or Carey Town, distant four miles from this place, all recaptured Africans, and exhibiting a glorious evidence of what divine grace can do, in subduing the heart, and removing idolatrous superstitions from the mind. At Caldwell, distant eight miles, there are *twenty-one* members of the same church; at Millsburg there are *eleven* members; at Big Town, near Cape Mount, among the Veys, *two*,—one an exhorter, both natives—where bro. Revey has taught a school, for a considerable time, and numbers have learned to read.

"There are three ordained ministers here, of our denomination, and three licentiates. The morals of Monrovia are not so bad as I anticipated. I have not heard a profane word since I have been here, nor seen a drunken man, nor had a drop of spirit offered me, nor seen it used by others. There is a general and strict attention to the Sabbath. May God send a host of laborers into this field, and our denomination not be behind-hand. There are, of the Baptist denomination, in this colony, 243. I think that the advancement of the cause of truth requires that there should be as many Baptist churches here as there are villages; that an association of these churches should be formed; that such as God has called to the work of the ministry should be set apart without any unnecessary delay, and that the meeting-house of the first church in this village should be finished. To bring about these objects, I shall spare no pains on my part. I have agreed to pay ten dollars towards completing the house here. The walls are laid of stone up to the roof. The building is 34 by 44 feet. It is calculated that it will cost \$1,200 to complete the house. I believe that duty to God and his cause requires that our brethren in America should help us in this work, and do something towards building this house. Dear brother, I am surrounded by intelligent beings, bound to the bar of God with me, who are literally worshipping the devil, a bad spirit; as they believe the good Spirit to be so good, that they need not regard him. All their acts of homage are designed to make the bad spirit good-natured. To him, they offer pipes, tobacco, and rum, when any adverse fortune attends them, or they get into any difficulty. It is but a few miles to where they worship sharks, and yearly offer up a child to them, of nine or ten years of age, who is devoured by them. My God, shall Christians be idle in such a case? Shall money and men be wanting? May God help us to do what our hands find to do, with our might. I feel as though I wanted to be at the Bight of Benin, preaching the Gospel, and to stop, if possible, the sacrifice of another human being to the voracious sharks."

In a letter, dated Dec. 6, Dr. Skinner says,—

"Since my last, a Baptist church has been constituted at Millsburg. It was done on the last Saturday in October. We had a pleasant season. We have reason to believe God blessed our meeting. Several were convicted of sin before the conclusion, which was on Sunday evening, and have since obtained hope. Three, I am informed, have been baptized. On Saturday, Nov. 1st., I assisted in the ordination of brother Hillary Teague. He is a man of good talents, and good English education; has a wife, but no children. He is now engaged in trade, of all employments the worst for a minister in this colony. I have conversed with him, and

find that he would be willing to relinquish every thing else for the ministry, and would, with pleasure, engage in the missionary work."

The Board have adopted measures to employ Mr. Teague as a missionary, if no obstacle shall be found to exist.

In another part of the same letter, Dr. Skinner says,—“I still rejoice in that Providence, which has directed me to these shores. Hundreds are visiting this country, every year, in the ordinary commercial pursuits; and hundreds more are engaged in the horrid traffic of slavery. They will risk disease and death for the sake of money; and shall the heralds of the cross be less courageous? Shall he, who pursues the fleeting vanities of time, venture more than he whose object is a crown of righteousness? Shall he, who comes here, to drag his fellow-men to perpetual bondage, in violation of the divine law, and who, in this enlightened age, can have no Gospel hope, and whose very traffic is calling loud upon the insulted Majesty of heaven for immediate vengeance, venture where he who has a commission from his Saviour, to go into all the world, and preach the Gospel, dare not go, though supported by the promise, ‘Lo, I am with you always;’ and the well-founded belief, that to die is gain; and whose Redeemer hath said, that he that will save his life, shall lose it? Danger is in disobedience, not in obedience. Every part of the Lord’s vineyard must and will be occupied. The Christian doing his duty is always safe; and as safe in one situation as another. They all have the same assurance, that all things work together for their good. And my soul says it is enough, come life or death. Could I see the Gospel take root here, amongst the natives, as in India, I could say, with Simeon, ‘Now, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’

“My dear sir, I do hope that this mission will not be given up by the Baptist Board. Edina, at Grand Bassa, is as healthy as any place on the sea shore, within the tropics, and the danger of acclimation would be small, compared with this place. The extensiveness of the Bassa language would be another reason for preferring that place as a missionary establishment. A field, also, might be occupied at Aura, which bears the reputation of being the healthiest place in Western Africa. I have had an interview with the Governor of the Danish settlement in that place, and have had his assurance of the most friendly aid in such an enterprize. A missionary, to do any good amongst the natives, must not be a trader, nor get any part of his living by traffic. He must devote himself to the work of instruction alone, without any other employment. Bro. John Lewis has been chosen pastor of the church here.

“May God influence our brethren in America to do all that duty requires in the cause of missions, at home and abroad, and may benighted Africa fall within the sphere of their benevolent operations. Should my life be spared, I will give to the Board, for the establishment of a mission any where in Western Africa, *fifty dollars* a year.”

The Board have viewed, with much interest, the new colony at Bassa Cove, established by the Young Men’s Society, of Pennsylvania. The emigrants are said to be of a very superior character. The Rev. Stephen P. Hill, in a letter to the Corresponding Secretary, dated Dec. 3, says,—

“The emigrants to whom I allude, are the emancipated servants of Dr. Hawes, of Virginia, one hundred and ten in number; and a more interesting group, I presume, never left America. I came with them down the Rappahannoc, the latter part of October, to Norfolk, where they embarked on board the ship *Primus*, with the intention of forming a separate colony at Bassa Cove. They are generally capable and well-informed; and a portion of them, say twenty or thirty, are professors of religion,—having been baptized and received to the church, under the pastoral care of my esteemed friend and brother, William F. Broaddus. Two of their num-

ber, Aaron Davis and Charles Warner, have been accustomed to preach, and perhaps one or two others, to take a part in religious meetings, with much acceptance. Of the intelligence and piety of all this portion, I speak with confidence, both from the testimonies of those who have long and intimately known them, and from ample opportunities which I had, on the passage, of personal conversation. Their motives in going to Africa seemed to be of the purest kind, and they listened, with the deepest interest, to every thing that related to the duties and responsibilities of their new situation. The captain of the steam-boat having kindly granted leave, I addressed them publicly, at their request, on topics connected with their spiritual welfare, and was followed by Elliott Cresson, Esq., agent of the Colonization Society, on the regulation of their temporal concerns. Thus we parted; not, however, without committing them to the care of Heaven, and promising to endeavor to interest the benevolent and pious in their present and eternal well-being. Will not, dear sir, your Board have their eye on this little colony, and aid them in the prosecution of their religious enterprises? They will, I hope, the pious part of them, on their arrival, form themselves into a church, with Aaron Davis for their pastor, who will, I doubt not, do as much good, perhaps more, than if he went out in any other capacity. He goes, indeed, not as a missionary; but he is a man of deep piety, very acceptable gifts, and unblemished general character."

MISSIONS IN ASIA.

BURMAH.

MAULMEIN.

Missionaries, Rev. ADONIRAM JUDSON, Mrs. SARAH B. H. JUDSON,* Rev. THOMAS SIMONS, Mrs. CAROLINE J. SIMONS, Rev. NATHAN BROWN, Mrs. BROWN, Mr. CEPHAS BENNETT, printer and school teacher, Mrs. SARAH BENNETT, Mr. ROYAL B. HANCOCK, printer, Mrs. ABIGAIL B. HANCOCK, Mr. OLIVER T. CUTTER, printer, Mrs. HARRIET B. CUTTER, Mr. SEWELL M. OSGOOD, printer, Mrs. ELVIRA B. OSGOOD. Native Assistants, *Ko Myat-kyan, Ko Swa-ba, Ko Dwah, Moungh Shway-Moungh, Moungh Zah, Ko Shan, and family, Moungh Dool, Ko Sah.*

As Maulmein is the principal and central station, it is the temporary residence of most of the missionaries, till they can make preparations for resorting to other posts of labor. It is also visited, at various times, by missionaries from other stations, for the sake of health, for consultation, and for other purposes. We need not, in this Report, take notice of these temporary visits. We may class the transactions at this station under several different heads.

Translations.—Mr. Judson, as stated in the last Report, returned from an excursion among the Karens, April 9, 1833, and devoted himself exclusively, through the remainder of the year, to completing the translation of the Old Testament. On the 31st of January, 1834, this great work was completed. He says, in a letter under that date, "Thanks be to God, I can now say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his

*Late Mrs. Boardman, to whom Mr. Judson was married, at Tavoy, in April, 1834.

glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen."

The Board need not express the feelings which must fill every heart, in view of the glorious fact, that the *whole Bible* is now translated into the language of Burmah. The word of God is now accessible by her numerous population, in their own tongue. Praise be to God, that he has preserved the life of Mr. Judson to finish this work, and that he has honored this Board as an instrument in furnishing, to the millions of Burmah, this precious gift. Mr. Kincaid says, in a letter to Mr. Judson, dated Ava, April 12, 1833,—“We were much gratified to learn, that the whole Bible is now in the Burman language. Auspicious day! what a flood of glory is to roll down to future ages, through the instrumentality of this blessed book. The thought overwhelms me. I think of that day, when Burmah, proud and haughty as she now is, will rise up, and, amidst the rush of empires, strive to be the first in crowning the Saviour ‘Lord of all.’ I dare not, I cannot feel discouraged. The translation of the word of God has cut asunder the chains of mental bondage, under which all Burmah has groaned, from time immemorial. Now, it is our duty to take that word, and preach deliverance to the captives. Let the world laugh: we do not aim at impossibilities. All heaven is on our side. ‘My word shall prosper in the thing whereto I sent it.’”

Printing.—The printing office has been kept in active operation under the care of brethren Bennett and Hancock, assisted by several native workmen. The Old Testament is in press, and will be published as fast as possible. A portion of it, as printed, has been received at the missionary rooms. It is expected to make three volumes, of about the size of the Burman Testament, which occupies 624 pages octavo. The first edition will consist of 2000 copies. Some of the books, however, will be issued separately as tracts. Five thousand copies of the Psalms have thus been prepared for circulation. Besides the Old Testament, there was in press at the last date, a book of 250 pages, called the “Life of Christ,” being a reprint of one of the publications of the London Religious Tract Society. An edition of 5000 copies was to be printed. The printing of Tracts has proceeded as usual. The whole amount of printing done, (including scriptures and tracts) during the year 1833, was 5,272,000 pages; and it was expected, that at least 3,500,000 pages would be printed during the year 1834.

Preaching.—Preaching has been continued in the Burman language by Mr. Judson, and in English, by Mr. Simons, Mr. Brown, and others.

Baptisms.—The Lord has blessed his word, and several persons have been converted. During the year 1833, forty-four were baptized at Maulmein, consisting of ten Burmans, sixteen Karens, and eighteen foreigners, mostly English soldiers. Two of these individuals professed to have been brought to see the necessity of a change of heart, by reading the Memoir of Mrs. Judson.

Churches.—The native church at Maulmein consists of eighty members. The English church, under the care of Mr. Simons, received an accession of twenty members, during the year 1833, but the whole number is not stated. Mr. Simons speaks very favorably of the deportment of the members, and of their zeal for the spread of the gospel. A Missionary Society had been formed and the members resolved to raise fourteen rupees per month (about 84 dollars per annum) to support a native preacher at Ava. The monthly concert was held, and a collection was regularly made for missionary purposes. Mr. Simons says, under date of March 18, 1834,—

“A part of the regiment left this place for Madras, a fortnight ago, when we had to part with some of the members of the church,—three men

and one woman, and one inquirer. They had a prayer meeting at the chapel, on the morning of the members leaving, and prayer was made on their behalf. Being commended to God, they parted after singing together—

‘Blest be the tie that binds
Our hearts in Christian love.’

“At Madras, there are churches of every denomination except the Baptist. As persons have gone from this station there, and others in time may go, there might be a church established there of our order.”

Schools.—The school under the charge of Mrs. Hancock, on the 1st of January, 1834, consisted of two women, twenty-two boys, and fifteen girls—seventeen of whom are boarded at the expense of the mission. These are taught reading and writing principally. About 18 can read in plain reading, though some rather slowly. Five more are nearly through the spelling-book. Those who can read, commit a portion of the catechism, or having committed that perfectly to memory, take a portion of the tract—“View of the Christian Religion.”—There is a flourishing Sabbath school connected with the English church, and a Bible class, under the care of Mr. Simons, consisting of eight or ten persons. An English school is kept at the house of Mr. Simons, under the care of Mrs. Simons, consisting of eight or ten persons. There have been from twenty-five to thirty regular attendants. Mr. and Mrs. Bennett have undertaken the charge of a school established by the English government. Mr. Bennett says, under date of May 12th, 1834, “A meeting of the brethren was held a few evenings since, and they unanimously voted to approve of my entering the school supported by government. A dwelling for myself, two school-houses, two boarding houses, with suitable out-houses, are to be erected immediately and we shall probably commence in July next. The commissioner expects 150 scholars. The school is to be open to all, country born Burmese, Chinese, &c. The most promising of the boys are to be taught English as well as Burmese, both of which languages are to be taught; and the commissioner designs to board all who can be accommodated. Government will furnish books, &c. Thus the mission has the prospect of a fine school, with very little if any expense. The school is under the direction of the commissioner and the mission wholly. While in Rangoon I prepared a spelling-book in English and Burmese, which will soon be in press, to be used in the school. William Blundell, the commissioner, has sent to Tavoy by the government vessel, to bring up the scholars, lately under the charge of Mrs. Boardman, for this school. There is a school of fifty scholars here, under the charge of the chaplain, which is to be broken up, and we commence our school with them.”

This providential opening seems to present an opportunity to Mr. and Mrs. Bennett of increasing their usefulness, while Mr. Bennett will be able to give occasional aid in conducting the printing operations.

Miscellaneous Labors.—The missionaries have been steadily pursuing the study of the language, and have occasionally taken short excursions, to promote the spiritual welfare of the immortal beings around them.

MISSION TO THE KARENS.

TAVOY.

Missionaries, Rev. JONATHAN WADE, Mrs. DEBORAH WADE, Rev. FRANCIS MASON, Mrs. HELEN M. MASON, Miss ANN P. GARDNER, school teacher. Native assistants, *Moung Sha-too*, *Moung Kya*, *Moung Seek-kee*.

Mr. and Mrs. Mason have been much afflicted by sickness, and by the death of one of their children. Yet their labors have been zealous and successful. Mr. Mason has preached to the English congregation, and in

the *zayat*,* there has been preaching by the native assistants. Mr. Mason had the pleasure of baptizing, during the year, 1833, twenty-four individuals, of whom three were Europeans, one a Burman, one a Tavoyer, and nineteen Karens, making the whole number connected with the church, at the close of the year, one hundred and ninety-four, two of whom are Burman, two Tavoyers, two Indo-Chinese, one a European, and one hundred and eighty-seven Karens. The spirit manifested by the members of the church, is such as the Gospel requires. Mr. Mason, in a letter dated Oct. 9, 1833, says,—“It has given me much pleasure, to find the Lord raising me up brethren where I least expected them, who give unequivocal tokens of their love, and desire to further, to the full extent in their power, the extension of Christianity among the heathen. One member of the congregation has gratuitously given his own superintendence, and the labor of his men, to making a plough for the Karens, and has taken charge of two Karen boys, who are learning to work in iron, under his direction. A member of my church yesterday presented me with thirty rupees,† accompanied by the following note:—

‘Thirty rupees, to be appropriated to the church of God, in any way that may appear most advantageous; from one who wishes to promote the cause of Christianity.’”

Under the date of Jan. 11, 1834, Mr. Mason says,—“A pleasing circumstance has occurred in the formation of a missionary society in the congregation. This society embraces natives as well as Europeans; and, at the last meeting, it was resolved to support two native preachers the ensuing year, commencing with December, 1833.”

In October and November, 1833, Mr. Mason made short excursions among the Tavoy villages, where he found several persons who appeared to be serious inquirers, and one man who was anxious to be baptized. He also visited, in November, several Karen villages. The following paragraphs are extracts from his journal:—

“Young-byouk-gala.—Nov. 15. On our arrival here, this morning, we found a number of people desirous to hear the Gospel; a comfortable *zayat* built for my reception, and the villagers, gathering around me with presents of rice, fowls, eggs, pappas, plantains, sweet potatoes, and sugar cane, told me I was among friends. After a short interval, I concluded to have regular worship, and addressed the people from 2 Cor. viii. 9. ‘Ye know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sakes, he became poor, that ye, through his poverty might be rich.’ I found two men at worship, who have abandoned drinking and Nat-worship,‡ since I was here last. After worship again in the evening, a woman came forward who lives in the neighboring village, renouncing Nat-worship, and requesting to be baptized.”

In January, 1834, Mr. Mason set out on a journey to Mergui. He visited several Karen villages. He says, in his journal,—

“Ma-ta-mye.—Jan. 17. Seventeen or eighteen houses have been erected in this new village, the present season, embracing, among their inmates, nearly a hundred members of the church. Among the people at worship, to-night, were two persons from a neighboring village, who, for the first time, expressed a hope in Christ, and requested admission to the ordinances. They give good evidence of having passed from death unto life, receiving confirmation also from the fact, that they are from the neighborhood of opposers to religion.

* A building for public worship.

† A rupee is about fifty cents.

‡ The Nats are supposed by the Burmans to be inferior but mischievous demons.

"18th. A Siamese Karen was at worship, to-night, one of a large party of Siamese now in the province. I saw him here, two years ago, and several of the Christians have visited him in his own village, where he is head man. He says there are many Karens in Siam, who are believers in Christianity, and that they are anxiously hoping to see the teacher come among them. Twenty persons in his neighborhood have abandoned offering to Nats, through the preaching of a prophet, that has lately arisen among them."

In a letter dated June 3, 1834, Mr. Mason mentions the sickness of himself and family, and the death of his little son. He adds, "We have a school of forty at Ma-ta-mye, and a boarding school of eight or ten Karens. In this department, we experience a great difficulty for the want of books. I have a tract going through the press, which is wanted at the present moment; but the proof sheets have to come down to me for correction, and there is little hope of its being out before the close of the rains. All the schools, Burman and Karen, are under the superintendence of Mrs. Mason. Moungh Shway-Moungh has removed to Maulmein, but I have the young man to assist me in that department whom I baptized last year, and a most valuable assistant he is. We have considerable company; but every thing has been so irregular here, that when people begin to *think*, the Gospel has been abandoned; and then, the work is begun over again, as it certainly must be, to be again abandoned when the rains close. We have no decided inquirers, except one or two women, who attend on Mrs. Mason's instruction. I am going to try what can be done, in having a regular meeting for the Burmans, once a week, in the English chapel, situated in another part of the town. This evening is to be the first attempt. As usual, I preach in English once on the Sabbath. We have one candidate for baptism, among the few that attend. Two deaths have occurred in the church since last January, but no other changes."

Mrs. Boardman, after her marriage, moved to Maulmein, and her school was of course suspended; but it will doubtless be resumed by Mrs. Wade and Miss Gardner. It is hoped that Mr. and Mrs. Wade are now at Tavoy, laboring with their usual fidelity for the salvation of the heathen. The attention of the missionaries at this station will hereafter be directed mainly to the Karens. Mr. Wade has already reduced the Karen language to writing; he has composed a spelling-book and a tract in this language, which have been printed at Maulmein. The Scriptures will be translated and printed as soon as possible. The Karens are a very interesting people, and the Gospel has had among them a more rapid spread than among any other heathen nation, since the days of the Apostles. There seems to be among them, an astonishing preparation to receive the truth, and there is a bright prospect, that these despised, oppressed people, will be the first nation in modern Asia, to acknowledge the Saviour as their Lord. Mr. Mason has discovered among them traditions and fragments of poetry, which have led him to suppose that the Karens are descendants from the ancient Jews. The facts yet discovered are scarcely sufficient to justify a decided opinion on the subject; but these traditions certainly make it probable, that the ancestors of the Karens were men on whom some rays of the revelation from heaven must have shone.

RANGOON.

Missionaries, Rev. ABNER WEBB, Mrs. CATHARINE W. WEBB. Native pastor *Ko Thah-a*. Native assistants, *Ko Shan*, *Ko Thah-byoo*, *Moung En*, *Moung Zoo-thee*. Karen preachers, *Taunah*, *Pahlah*.

The last Report of the Board stated, that Mr. and Mrs. Bennett were then the only American laborers at Rangoon; that the spirit of persecution had been awakened, and that the school had been closed. These untoward events greatly retarded the progress of truth. Mr. Bennett and the native assistants continued nevertheless to distribute tracts, and to converse with all to whom they could gain access. But while little impression has been made on the Burmans, the Karens in the neighborhood of Rangoon have manifested a lively interest in the Gospel, and a strong desire to be instructed. *Ko Thah-byoo* and other native teachers have visited them in their villages, and they have resorted to Rangoon in great numbers, to visit the Missionaries. Mr. Bennett, in a letter to Mr. Judson, dated Rangoon, October 28, 1833, says, "The Karens are thronging us from Dalla, Leing, Man-bee, Kya-dan, and many other places, I have not heard named. Men, women, and children, are all anxiously inquiring about the religion of Jesus. One, San-kai, has formally requested baptism of me, and the church, and several others have requested it of *Ko Thah-a*, and *Ko Thah-byoo*. They are all anxious for schools, and offer to build *zayats* for preaching, or schools, if some one will come and teach them. There are very many who already keep the Lord's day, read our tracts, and endeavor to instruct one another the best they can. They daily read the tracts, and all get together in their families, and sing, and pray to the God who rules in heaven. The heads of families not only do this themselves, but they teach their children. They declare they have left off drinking spirits, and as far as they understand, endeavor to practise according to the requirements of the Scriptures. What shall we do? *Ko Thah-byoo* is only one among a thousand. He cannot preach the Gospel, and teach these people to read in their own language the precious truths of God's word, at the same time. We want one man, to go to Bassein; another to go up to Prome, and along the river; another to Man-bee, and vicinity, towards old Pegu. All these to preach the Gospel; and we certainly need as many more for school-masters. Can you send us any assistance? If so, do; for Christ and his cause require it."*

In another letter, dated November 11th, Mr. Bennett says, "Four of the Karens were yesterday baptized, and are the first fruits of the plentiful Karen harvest, which these ripening fields present to our view. We want *help*, we want *faith*, we want *patience*, and *perseverance*; we want, (to say all in a word,) the same mind, which was found in our dear Lord and Saviour, Jesus Christ. Pray for us, and for the Karens, who are looking up to us, for the bread of life, their eyes brightening as they hear of Jesus, and the way to heaven. There were thirty present at worship yesterday morning, when the four Karens were examined, and received. Afterwards, *Ko Thah-a* accompanied them to the King's tanks,† and baptized them. About 4 o'clock, P. M. the disciples assembled together, and the Lord's supper was commemorated—twenty-two communicants.

"On the 27th of September, Mr. and Mrs. Cutter arrived at Rangoon, on their way to Ava, with a printing-press. Mr. Cutter says, in a letter,

* In other parts of the Report, it will be seen, that Messrs. Howard and Vinton, have since been sent from this country to labor among the Karens; and that Messrs. Wade and Mason will be devoted to their interests.

† A tank is a cistern, or an artificial pool of water.

dated November 14th, "Since I have been here, I have called upon the Viceroy, and other officers of government, several times, and have met with a favorable reception. They also requested me to put up the press, which I did, and set up the first part of the 5th chapter of Matthew, and a small national hymn, which the Viceroy sent me. On the 5th of November, he and his wife, and several other government officers, called to see the press and printing,—an art of which they had never formed any idea before. They expressed themselves much surprised and gratified, at seeing so wonderful a machine in operation."

The intolerant spirit of the magistrates, and priests, was increased by the progress of the truth, and in December, 1833, they proceeded to more violent measures. Mr. Bennett says, in his journal, December 11th, "I learn, this evening, that Ko Thah-a was called to-day by the South Raywoon; and as he was not at home, the men sent for him, took his niece, and confined her in the stocks. But as two of the disciples promised to deliver the pastor on the morrow, she was liberated. They could not find out what offence the pastor was guilty of, only that he was a teacher of the foreign religion. What will come out of this, we cannot tell; our trust is in the Lord, who we know can bring good out of seeming evil."

"12. The men, according to promise, accompanied Ko Thah-a to-day to the Raywoon's, where he was accused of being a teacher of the foreign religion, and had one or two disciples, which he denied—of baptizing Karens, to which he replied, he was not the Karen teacher,—with many other accusations, some true and some false. One of the members of the church, who was present, came and informed me of the above. We are in very straitened circumstances, and need much wisdom and prudence to direct us."

There was, it seems, no serious design to injure Ko Thah-a, and he was soon released; but he was excessively frightened, and the church were so much intimidated, that they did not dare, for some time, to meet for public worship. There were, however, in the midst of the alarm, several interesting inquirers, and a number were anxious for baptism, but Ko Thah-a would not venture to baptize them. There is much need of earnest prayer, that God will restrain the spirit of persecution, and give success to his Gospel. It is evident, however, that the intolerant measures at Rangoon, are rather the result of alarm on the part of the priests, and of the local magistrates, than of any decided manifestation of a hostile policy on the part of the government.

On the 19th of February, 1834, Mr. and Mrs. Webb arrived at Rangoon, from Maulmein. On the 23d, Mr. Webb administered the Lord's supper, to fifteen communicants, eleven of whom were natives; after which four Karen women were received for baptism, and others presented themselves for examination. On the 26th, Mr. and Mrs. Bennett left Rangoon, for Maulmein, where they arrived March 1st.

The church at Rangoon consisted, at the last date, of about fifty-seven.* One member of the church, Moung Dan, died June 8th, 1833. He bore his sufferings patiently, and enjoyed his reason till the last moment. He often said, that "he was not afraid to die; that he trusted in Jesus, and believed that he should, through him, be received into heaven."

The operations of the school at Rangoon have been much interrupted by the persecutions which have been experienced. Ko Thah-byoo has a school of fifteen or twenty Karens in Manbee.

* Recent letters inform us of the baptism of twenty-two Karens, by Mr. Webb, making the present number of the church sixty-nine.

AVA.

Missionaries, Rev. EUGENIO KINCAID, Mrs. BARBARA KINCAID. Native preachers, *Ko Shoon* and *Ko San-lone*.

The mission at Ava has become an object of intense interest. God has graciously given to it signal prosperity and special protection. The impression made on the public mind, has been astonishing; and the alarm excited among the priests and the members of the government, is one of the proofs that the truth is rapidly undermining the gorgeous but unstable edifice of idolatry. Multitudes of persons visited Mr. Kincaid, —some as serious inquirers, some from curiosity, and some connected with the government as spies. The native assistants preached zealously in several *zayats*. Threats were uttered, to intimidate the missionaries, but without effect. They continued to labor, preaching and distributing tracts, which were received with great eagerness. The Spirit of God has accompanied the word, and several have been baptized. The first baptism occurred on the 13th of Oct. 1833. Mr. Kincaid thus describes this interesting event:—

“After a short discourse, we examined Mah Nwa Oo. When asked why she wished to be baptized, she said it was the appointed road for those who worshipped God. I asked her if she had found the way of life: she said, ‘Yes, Christ on the cross opened the way of life.’ We immediately repaired to the Irrawaddy, knelt down upon its shores, and lifted up our hearts in thanksgiving to Almighty God, for the tokens of his divine favor. Mah Nwa Oo was then buried beneath the wave, in obedience to her Saviour’s will. How strikingly solemn this hour! How holy is this place! These waters, that for ages have been echoing the song of heathen worshippers, now listen to the voice of prayer, rising to the throne of the Eternal. The spire of the royal palace gleams over our heads, and the walls of the golden city fling their shadow upon the waters; but we heed it not. The King immortal, invisible, and only wise God our Saviour, has bid us plant our banners here. If God be for us, who can be against us? Several of the heathen were spectators of this scene; but no one offered the least insult, either in word or in action. Not a breath was heard, but the voice of prayer, and the words of the divine commission. We hope this may be the commencement of good days in Ava. Let waters break forth in this desert; let the wilderness blossom; let the Lord’s house be established on these mountains.” On the next Sabbath, Mounk Kay was baptized. He had been one of the most popular preachers of Boodhism in Ava, and he is considered as one of the most learned men in the city. He immediately commenced studying the scriptures, with a view to preach the Gospel. Several other interesting individuals have since been baptized. On the first day of January, 1834, Mr. and Mrs. Cutter arrived at Ava, with the press. They left Rangoon, on the 20th of November, and were forty-one days on the river. Mr. Cutter’s journal of the passage is exceedingly interesting, but we must refer to the Magazine for the details. The closing paragraph is all which we can quote:—“Since we left Rangoon, we have passed 445 cities, towns, and villages, containing 25,900 houses, which lie scattered along the banks of the river, and have distributed among the inhabitants 7,185 tracts, which, I doubt not, will hereafter be the means of bringing forth much fruit to the praise and glory of divine grace. The Gospel has also been preached, and the people exhorted, whenever an opportunity presented. There are many places which I should judge would be good missionary stations, and where, I doubt not, a missionary would be cordially received. I trust the time is not far distant, when heralds of the cross will be stationed at these destitute places, and the bread of life broken to the perishing thousands.”

The press was immediately set in motion, and a tract, 'The Ship of Grace,' has been printed. The arrival of the press increased the alarm which had been felt. Mr. Kincaid says,—“A few days ago, the government made objections to our work altogether,—preaching, and printing, and giving of tracts; but, after a while, being either afraid or ashamed of driving us out of the country, they relinquished all demands except one; that was, that we should give no more of the ‘Investigator’ to the people. I consider, therefore, that we occupy higher ground than we did before. The government has indirectly given us liberty to preach, print, and give all our books, except the Investigator.”

The missionaries continued their labors with indefatigable zeal, and with cheering success. In a letter, dated Jan. 22, 1834, Mr. Kincaid says,—“On the 20th of this month, I baptized Moungh Shwa-ra, a young man 25 years old, and a country-born. The ordinance was administered in the Irrawaddy, a little distance from the king’s water-palace. About twenty of the heathen came around, and listened to all the services in the most respectful manner. Among our inquirers, are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a *zayat*, about a mile and a half from Ava, on the great street that leads to Amarapura. At this station, several hundred persons hear the Gospel daily. We occupy another *zayat*, on the south side of the city, and the verandah of our house is another preaching-place. Ko Shoon and Ko San-lone are my assistants in preaching. They are good, faithful men. I preach every evening in the house. From what we see and hear, we feel encouraged to go on. We feel that the *still small voice* is abroad.”

The exhibitions of hostile feelings, on the part of the government, increased, till, at length, on the 22d of March, 1834, Messrs. Kincaid and Cutter were summoned before the High Court of the empire. An account of this event is given by Mr. Cutter, from which a few extracts will now be made—“Having arrived, we took our seats near the ministers, who were assembled for the discussion of any business which might come before them. One of them, a Woondouk, turned and inquired who I was, my age, &c., and appeared quite pleasant and sociable. Bro. Kincaid told him he had been sent for by the Mgai-wa-dee Woongee. The Woondouk replied, that he had not yet arrived, but would be there soon. The ministers now simultaneously rose, and began to disperse. One of them, however, came up and told bro. K. to remain a short time. In a few minutes, Moungh Sah made his appearance, dressed in long white robes, and took his seat near the north entrance of the building, and called us forward. We approached, made our *salam*,* and sat down, at a respectful distance, in front of him. He immediately inquired of Mr. K. who I was; if a new teacher had arrived. Mr. K. told him I was the printing teacher, the same who called with him at his house, a short time since. He made no reply, but stopped to hear a short petition, which a royal secretary was prepared to read before him. He then requested us to sit near him. We moved forward, and the following conversation took place, as near as I can recollect:—

Woongee. You are American teachers, are you?

Mr. Kincaid. We are.

W. For what purpose have you come up to this city?

Mr. K. Every one knows that we came up to propagate the religion of Jesus Christ. Besides this, we have no business.

W. The religion which the king, noblemen, ministers, and myself, and all the inhabitants of the country, hold *sacred*, you say is *false*.

*An eastern mode of salutation.

Mr. K. No, my Lord, we do not say so. Formerly, in our own country, and in all the world, the people worshipped idols; but when the religion of the eternal God was made known to them, they renounced the traditions of their fathers.

W. To say much is not suitable.

Mr. K. I read the Burman sacred books daily, and they teach, that to propagate religion is a *virtue*. Our sacred books command us to go into all the world, and to teach all people; and, in order that the Burmans and Talings may discern whether the religion we propagate is true or false, we give them books.

W. No advantage is realized by us from this. We do not wish you to give books. (Which was reiterated by the royal secretary, who stood by our side.) Have you any disciples in this royal city?

Mr. K. There are a few. (Some conversation then ensued concerning the converts.)

W. I understand your books have spread all over the country; and the king is very sorry, and the ministers are very sorry, and I am sorry, and do not like it, and all the inhabitants of the country do not like it. It is therefore our wish that you would neither give any more books, nor remain any longer in the royal city.

Mr. K. Major Burney, the English Resident, came to us, the other day, and said the royal court had complained to him about our giving away books; but that you said you would be satisfied, if we would give no more of the *Investigator*, and that if we gave no more of *that tract*, we might give books, print, preach, &c.

W. Too many words are not good. It is the wish of the king and the royal court, that you should remain here no longer.

Mr. K. Armenians, Mahomedans and Roman Catholics remain here, and Burmans enter their religion, and are unmolested.

W. They do not enter—say no more.

Mr. K. If you compel us to leave this country, it will be the only country in the world, where Christian missionaries are not allowed to labor. In Arracan and Maulmein, are not the Burmese allowed to worship as they please, as well as all other sects, and remain unmolested? If we cannot remain here, we must go to some other country.

W. It is our wish that you should not remain in this city. If you wish to go among other nations, you can go. Formerly, Mr. Judson preached at Prome, and the king sent down an order for him to leave, and he left immediately. If you remain here, and the king hears you have not left, we shall be afraid for ourselves.

Mr. K. Armenians, Mahomedans, and Roman Catholics are permitted to stay here, and no one says a word against them, but because there are two teachers of the Christian religion here, the ministers, &c. are afraid! What are they afraid of? If the people dislike the doctrine we teach, they need not hear nor embrace it; and, if they do not wish for books, they need not ask for them, nor receive them; for, unless they ask, we never give a book; therefore, what harm can we do? Have not teachers been in Rangoon, for twenty years unmolested?

W. Speak no more. Much talk is not good. If you wish to go to Rangoon, go. You can remain in Rangoon, and it is a very good place.

Mr. K. Are there no other places besides Rangoon where we can stay? Rangoon is already supplied.

W. Rangoon and Maulmein are very good places—go there. He immediately rose up, and walked out of the hall."

The prospects of the mission were now very dark, and the expulsion of the missionaries from Ava seemed inevitable. They, however, were not discouraged, and God graciously interposed for their deliverance. "We resolv-

ed," says Mr. Kincaid, "to continue our labors, until a written order, compelling us to leave Ava, should be put into our hands. A few days ago, Major Burney, the English Resident at the court, having an opportunity, inquired of the Woongee, 'Why do you wish to send them away?' They replied, we do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do." The missionaries accordingly removed from their residence in the city, to a spot on the outside of the gates,—the precise spot where Mr. and Mrs. Judson formerly resided. Here, their opportunities will be nearly or quite as great as they were before, and the Government may be satisfied with this display of its authority. The king is said to be insane, and the Government is in an unsettled state. The prosperity of the mission is dependent, to a great extent, on capricious political changes; but the Lord reigns, and we may be sure that He will overrule all events for the ultimate promotion of his own glory. The whole number baptized, up to April 13, 1834, was seven. A small female school had been opened, and there was a favorable opening for a school for girls, belonging to the highest families in Ava. At the last dates, Mr. and Mrs. Cutter had left Ava, on account of Mrs. Cutter's health, and had arrived at Rangoon. The station at Ava is so immensely important, that the missionaries will doubtless feel it to be their duty to maintain it as long as possible. It is probable that some of the missionaries at Maulmein have already taken the place left vacant by Mr. Cutter.

CHUMMERAH.

This station, which is sixty miles above Maulmein, on the river Salwen, has been occupied by Miss Sarah Cummings, with some aid from native assistants. Her health suffered from the climate, and she was repeatedly obliged to visit Maulmein. The missionaries there advised her to remove to Tavoy, and join that station; but as no passage to that place offered, she returned to Chummerah. In a letter dated January 1, 1834, she says,—

"My time has been employed in studying the language, extending a little medical and other aid to the sick, and looking after the school, and other concerns attending the station."

There is at Chummerah a Karen church, which contains about one hundred and thirty or forty members; eight were recently added by baptism. There is also a boarding-school taught by a native Christian.

[Since the Report was prepared, accounts have been received from Burmah, that on the first Sabbath of August, 1834, Miss Cummings died at Maulmein, of the jungle fever.]

NEWVILLE.

This village appears to be in the Karen country, east of Maulmein, though the Board are not informed of its precise situation. There is a Karen church at this place. Mr. Judson, in a letter dated Newville, March 12, 1834, says,—

"I have spent a few days in this place, where, on my arrival, I found the church consisting of twenty-five members only; several having removed to the vicinity of the Chummerah church, which, though of later origin, is now five or six times larger than the Newville. Day before yesterday and to-day, nine new members have been received, at this place, and there are five or six others with whom I feel satisfied, but for various reasons their baptism has been deferred. In the number received, the most notable case is that of Lausan and wife; he is a petty chief, and possesses more personal influence, than any Karen yet baptized in these parts. He has been considering the Christian religion with approbation for three years, but has

had great difficulties to encounter resulting from his family connexions, and from his inveterate habit of *temperate* drinking. Until the present time, he could never resolve on adopting the principle of entire abstinence ; but I trust that conviction of truth and love to the Saviour, have enabled him to gain the victory."

MERGUI.

Ko Ing, native Pastor, *Ko Man-poke* and wife.

From this station no recent information has been received.

[Since the Report has been prepared, information has arrived that *Ko Ing* died on the 29th of October, 1834.]

BAPTISMS.

The following tables of baptisms connected with the Burman Mission, were furnished by Mr. Judson.

FIRST TABLE.

Persons baptized in Burmah previous to the year 1833.

	Burman.	Karen.	Foreigners.	Total.
Maulmein,	68	83	129	280
Tavoy,	7	174	1	182
Mergui,	3			3
Rangoon,	50		1	51
	<hr/> 128	<hr/> 257	<hr/> 131	<hr/> 516

SECOND TABLE.

Persons baptized in Burmah in the year 1833.

	Burman.	Karen.	Foreigners.	Total.
Maulmein,	10	16	18	44
Tavoy,	2	13	3	24
Rangoon,	5	6	1	11
Ava,	2			2
	<hr/> 19	<hr/> 35	<hr/> 22	<hr/> 81
Add first table,	128	257	131	516
Total,	<hr/> 147	<hr/> 292	<hr/> 153	<hr/> 597

N. B. Of the Burman converts eight have been excluded, two in Rangoon, two at Tavoy, and four at Maulmein ; besides three or four in Rangoon on whom sentence has not been formally pronounced : of the Karens, two have been excluded in this district, and a few others stand suspended. Of the foreigners, most of whom have removed to other countries, and are destitute of proper pastoral supervision, many, it is said, have fallen into sin, but not many cases of actual apostacy have been ascertained.

MISSION SCHOOL.

It will be seen, by the preceding statements, that two missionary societies have been formed in Burmah, which have resolved to support *three native preachers*. Thus is Burmah herself beginning to raise up and sustain laborers ; and we have, in these facts, an earnest of the future efforts of native Burmans to spread the Gospel among their countrymen. It is plain that heathen countries must be evangelized, mainly, by their own sons. The Board have always believed that the chief labor of spreading the Gospel in Burmah must be performed by natives. Much of what has already been done there, has been the result of the preaching and other efforts of native assistants. The Board have been anxious to engage in their service as many of the native converts, as might possess suitable

gifts; and to furnish them with some opportunities of cultivating their minds. The Board have accordingly resolved to establish in Burmah a missionary school, in which the native preachers shall be taught such branches of knowledge as may be best adapted to increase their usefulness. This school will be commenced, as soon as the necessary arrangements can be made. The Board suppose, that the importance of this measure is too obvious to require any arguments.

ARRACAN.

Missionaries, Rev. GROVER S. COMSTOCK, Mrs. SARAH D. COMSTOCK.

Mr. and Mrs. Comstock were instructed to establish a mission station, at some suitable place on the coast of Arracan. As the Burman language is spoken in Arracan, as the population are numerous, and as the province is under the sway of the English government, it has been thought desirable to commence a mission there. It is hoped, that Mr. and Mrs. Comstock are now engaged in their labors at this new station associated, probably with one of the missionary families from Maulmein.

SIAM.

BANKOK.

Missionaries, Rev. JOHN T. JONES, Mrs. ELIZA G. JONES, Rev. WILLIAM DEAN, Mrs. MATILDA C. DEAN. Native Chinese assistant, *Bun-Ty*.

It was mentioned in the last Report, that Mr. and Mrs. Jones arrived at Bankok, on the 25th day of March, 1833. They have since directed their chief attention to the Siamese language, but their labors have been frequently interrupted by sickness, by the death of two of their children, by difficulties in obtaining a convenient residence, and by other causes. But they have been enabled, notwithstanding these obstacles, to make some progress in their work as missionaries, as well as in preparation for their future labors.

They have had a considerable number of visitors, among whom were several Burmese priests. To these visitors, tracts and portions of the Scriptures were given, and some instruction was imparted in conversation. Most of the visitors, however, have come, for the purpose of obtaining medical aid. Mr. Jones, in a letter, dated September 14, 1833 says,—

“Notwithstanding our great ignorance of medicine, we are obliged to continue its practice. The practice of the natives is either by conjuring, or the use of a few such simples as are wholly inadequate to the emergencies of a settled disease. To-day we have had more than 30 patients—18 China-men—7 Arabs—2 Peguans—2 Burmans—1 Laos—2 Portuguese. Besides these patients, there are other friends who accompanied them. This number is greater than usual. We generally have more on Sunday than other days.”

This extract shows how heterogeneous is the population of Bankok. The city is said to contain four hundred thousand inhabitants. Of these, a large proportion are Chinese, and among these, the mission has, hitherto, had its chief success. Worship in the Chinese language was early established at Mr. Jones' house. It was conducted by Bun-Ty, a Chinese, who had been converted, under the ministry of Mr. Gutzlaff. By the blessing of God, two other Chinese became believers in the Saviour, and on the 8th of December, 1833, the first baptism was held. Mr. Jones says, under that date,—

"This morning, after causing *Bun-Ty* to read and explain in Chinese the concluding portions of Matt. and Mark, containing our Saviour's commission to his disciples, and the first part of the 6th chapter of Romans,—I proceeded with the candidates to the river in front of our house, where, under the shade of a tamarind tree, I invoked the God of heaven, while they were kneeling around me. Then, in the presence of the boats passing on the river, and a small company of spectators on the shore, before the God of all nations, I baptized them in the name of the Father, Son, and Holy Ghost. We then returned to the house, and closed the morning exercises by prayers. There were three baptized, Chek* Bun-tae, Chek Peng, and Chek Seng-Seah. Respecting the former, I have already given the Board some information. He was instructed, and hopefully converted by the instrumentality of Mr. Gutzlaff. He received further instruction from Mr. Abeel, and secured his confidence. He has been the regular conductor of Chinese worship ever since Mr. Abeel left this country. His circumstances are humble, but respectable. His fluency and earnestness command attention, though his voice is not boisterous. He speaks Siamese, but not well, which remark applies to all China-men, who were not born in the country, as they cannot pronounce *r*, or *d*. Peng is about fifty years of age, of a consumptive habit; was also with the others considerably instructed by Mr. Abeel, and for more than a year, has regularly attended worship with Bun-Ty. Seng-Seah is about forty years of age, industrious, and has read most of the New Testament, and many other Christian books; otherwise the same remarks will apply to him, as to Chek Peng. Though we rejoice over them, yet it is not without many fears. Our observation has taught us, that perseverance, and stability of Christian character, among professed converts from heathenism, is a very different thing, from what it is in a Christian country, where religious institutions have been long established. If they hold out, and adorn their profession, let us bless God for his grace. If they decline from the paths of wisdom, let us not be discouraged, as 'though some strange thing had happened unto us.'"

In the last letter from Mr. Jones, dated August 26, 1834, he says, "Some progress has been made, through divine mercy. Our applicants for medicine continue about as usual, varying from five to thirty daily. They hear many truths which are new to them, and carry away many books. Direct applications for books at the house are also numerous, but irregular. Many of them are conveyed to very remote places, and read by every variety of character. A Burman, of great respectability, received from me some months ago several copies of our Burman publications, which the king's high priest having seen, requested him to interpret into Siamese. The Burman says, he listened to their contents eagerly, and praised them much. He wished very much to see them in Siamese.

"Mrs. Jones still frequents the Burman village, and continues to make what efforts she can to instruct the people. Several females profess to have forsaken idolatry, and to believe in the true God, but they are very ignorant.

"I have almost daily discussions with Burmans, Siamese, and Peguans. They are such rigid fatalists, and so insensible to the *guilt* of sin, that it is very difficult to make any impression of religious truth on their minds. They will most readily acknowledge that they are sinners, but they do not *feel* it, and although they will also acknowledge that it is right they should be sent to hell for their sins, they expect to get out of it in a short time, and then they shall go to heaven to be rewarded for their good deeds, which means nothing, but their feeding the priests bountifully.

* "Chek" is a Chinese title, used much like "Mr." with the English.

"It is not long since a priest called on me, saying very soberly, that there were three men, of his acquaintance, who wished to *embrace*, or as they express it, *enter* our religion, but they were in debt, respectively, forty, sixty, and one hundred ticals; and if I would pay their debts, why then they would be my disciples. He seemed not at all ashamed, or to think it was at all incongruous, when I gave him a severe rebuke for coming to me with such a proposal.

"Connected with the mission, is a school for Chinese boys, kept by Bun-Ty. The number of the scholars is now small, but it will, doubtless, increase. Bun-Ty, besides teaching these scholars, "acts," says Mr. Jones, "the part of interpreter and exhorter to Chinese patients, and others who are constantly calling, and whose language I do not understand, and regularly conducts Chinese worship every Sunday. He bears ridicule and reproach from his countrymen very well, and defends the truth with much energy and adroitness. Through the medium of Siamese, I am able to explain a great many questions, which he spontaneously suggests in regard to the Bible. The Chinese accuse him of having given up the worship of his Chinese ancestors, and embraced the worship of the ancestors of Europeans. The usual number of church worshippers is now nearly twenty. Peng, and Seng-Seah, the other members of the church, spend a great part of the Sundays with him, while he explains what they read. Several others, without any apparent object, but a search for truth, have put themselves to considerable inconvenience to attend worship regularly for nearly a year; some for a much longer time."

Mr. Jones has devoted some time, to revising previous translations of portions of the Scriptures into the Siamese language, made by the Catholic missionaries, and by others. He has translated Mrs. Judson's Burman Catechism, and sent it to Singapore to be printed; but it was returned, the superintendent of the press having left that place. Mr. Jones requests that a press be established at Bangkok, and the Board have it in contemplation to send one. A press at Bangkok will enable our missionaries to print tracts, which seem to be the most efficient means of spreading the Gospel in heathen countries. Mr. Jones has distributed a few tracts, left by Mr. Gutzlaff, and furnished from other sources; but he needs large supplies, which cannot be obtained, except by the agency of a press at Bangkok, under the direction of the missionaries. The printing of the Scriptures should, also, be kept in view. The Board believe, that it is our duty to introduce a press, wherever it can be made useful. The press is the great instrument of enlightening the world, and our chief reliance must be placed on this, among the means of saving mankind.

The importance of Bangkok as a missionary station, becomes more evident, the more its condition and relative situation are considered. The Government interpose no obstacles; and as there is a treaty of commerce with the United States, our missionaries are under the protection of our own country. Various difficulties, however, exist, which will require much patience, wisdom, and humble prayer. One of these arises from the corruptions and intriguing dispositions of the Catholics, who, in Siam, as well as in China, Japan, and wherever they have obtained sufficient influence, have attempted to seize upon the civil power. Mr. Jones says of the Catholics in Bangkok, "They arrogate the titles both of European and Christian. The time was, when they possessed much influence; and one of the fraternity became Prime Minister of the Government. No sooner had they placed themselves in a situation, in which they supposed themselves able to do it, than, as they have always done, when they had opportunity, they entered into a deep plot, to overturn the Government, and betray the country into the hands of an entirely Catholic government. When these designs were discovered, those who were engaged in them,

were summarily punished; but their descendants, a mongrel race, part Portuguese, part Peguan, part Cambojian, part Siamese, despised by every body, a disgrace to all their race, and to the name of Christians, still live. They are the greatest thieves, and drunkards in the country, and yet they are always proud and careful to inform strangers they are not *natives*, they are *Christians*.^{*} These circumstances, together with the ignorance of the natives, make them exceedingly jealous of all foreigners. They are therefore averse to a missionary's securing a residence among them, and of his acquiring any influence. No native dares sell a white foreigner a house, or rent him a piece of ground, more than he would dare to burn the king's palace, unless he has express permission from government to do so; and such permission, the government will seldom give. What I shall ultimately do, in regard to a location, is uncertain. These obstacles added to the influence of an almost innumerable priesthood, and the natural alienation of man from the truth, are formidable; but, through the power of God's grace, they shall be surmounted, and Siam yet become a delightful portion of the Redeemer's empire. For this glorious object, let unceasing prayers be offered."

The Board hope, that Mr. and Mrs. Dean are now associated with Mr. and Mrs. Jones in their labors.

MISSION TO CHINA.

The Board have devoted much attention to the establishment of a mission to the Chinese empire. The signs of the times, and the strong desires which God has created in many hearts, respecting this vast and benighted portion of the human family, have convinced the Board that it is our duty to make the attempt to introduce the Gospel. They do not consider the question as yet settled, whether missionaries will be permitted to reside and labor in China; but appearances are encouraging; and as experience only can decide the question, an experiment ought immediately to be made. In their instructions to the missionaries in Burmah, the Board say,—“A report has reached us, particularly from Moung Shway Moung, that at a point on the Irrawaddy, several hundred miles above Ava, there exists a great national road, leading directly through the Shan country, into the heart of China. This suggestion, with accompanying remarks, induced us to suppose, that this medium might present a channel for pouring the light of truth into that dark region. Our brethren, in various places, are extremely urgent that a mission to China should be commenced by us; and if it be done, perhaps the way proposed offers as much promise of success as any other. Besides, should it finally appear that nothing could be accomplished for China, it may be the means of making us better acquainted with the Shans, and the number and condition of the Karens, and of carrying to them the light of life. The first object, however, of the tour, would be to ascertain what we can do for the Chinese. To execute the duties of such a commission, the man ought to be considerably acquainted with Burman customs and habits, and tolerably familiar with their language; but a deficiency in respect to either could be better supplied by attendant native Christians, than a want of fortitude and patient endurance of fatigue. It is our wish, that the missionaries should consider the object to be attained, and appoint such one of their number to execute it, as their judgment shall approve.” The Board have also held correspondence with two individuals in this country, on the subject of becoming missionaries in China. One of them has declined the proposition.

^{*}The Portuguese Consuls must be excepted from these remarks.

The Board hope to be able to secure the services of some suitable person, without delay. The conversion of three Chinese at Bankok, the formation of a Chinese church there, and the residence of multitudes of Chinese in that city, render that station a point where efforts for the benefit of China may be made with much hope of success. It may be expedient to station a missionary there, for the exclusive purpose of laboring among the Chinese population. Mr. Jones was requested by the Board to communicate his views on the subject. He says,—“There is no practicable way of getting directly into China from this country. On the east of this, between here and China, lie Camboja and Cochin China—both of which, at present, are in an extremely unsettled state. The Siamese are making large preparations for carrying on the war there, and when affairs will be permanently settled is uncertain. Camboja is important, as having a language in many respects intimately related to the Pequian, and as having given Boodhism, together with the Pali language, in the peculiar Cambojan character, to the Siamese and Laos; and having originally been the great country of which Siam was only a province, it has given to Siam much of its court language. The Cochin Chinese have recently expelled the Catholic priests; and all their adherents, who were not imprisoned or killed, have fled hither. These two countries must first be penetrated, and subjugated to the power of Christianity, before any assault can be made on China from the east of this country. On the northeast, ere you reach the Chinese borders, lie Laos, and immense tribes of Kahs, and Tounsoos, or (agreeably to Burman orthography,) Tounthoos. The Laos have written books and Boodhism. The others occasionally learn some of the neighboring languages, and practise the rites of Boodhism, but have no written language of their own; and so far, as I can learn, are much in the same state as the Karens five years ago. We must pass through them to reach China in that direction. From this place, our principal means of direct intercourse with China must be by the numerous junks* which annually visit Bankok.”

MISSIONARY VISIT TO THE SOUTH.

The visit of the Secretary to the southern states, accompanied by Mr. and Mrs. Wade, together with Moungh Shway-Moung, the Burman, and Ko Chet-thing, the Karen, was attended with high gratification to their own feelings; and it is hoped with benefit to the cause of missions. The generous hospitality with which they were every where received, the strong religious sensibilities which were excited, the crowded attendance on numerous public meetings, and the intense interest with which the addresses from the missionaries and the natives were heard, combined to make the visit memorable in the history of the Board, and to kindle, it is believed, a durable missionary zeal in many hearts. “The missionary company left the city of New York, on the 2d of April 1834, in a packet ship, for Charleston, (S. C.) Preserved by divine favor, through a tempestuous passage, they arrived, April 14th, at Charleston, where they spent several days, and where, by public exercises and private opportunities, information respecting the Burman Mission was communicated to thousands of different denominations. They then proceeded to Augusta, (Geo.) Columbia, Camden, the High Hills of Santee, (the seat of the Furman Theological Institution,) Darlington, Society Hill, Cheraw, Fayetteville, (N. C.) and through Tarborough, (N. C.) to Richmond (Va.) At Augusta, they had the pleasure of meeting the Rev. Mr. Jones, from the Valley Towns Mission, with two converted Cherokee Indians. There were present, eleven

*A junk is a small Chinese ship.

preachers, including the Burman, Karen, and Cherokees. Individuals from not less than six different nations of people were to be found in the little collection of persons in a private room on that occasion. One who was present observes, "This was one of the seasons, too seldom in my short pilgrimage, to be remembered with a soul-refreshing interest, while memory shall last." They returned from Richmond, through Fredericksburg, Washington City, Baltimore, Philadelphia, New York, and Hartford, exciting the same interest, and receiving the same kind attentions.

SAILING OF THE MISSIONARIES.

On Sabbath evening, June 29th, a crowded public meeting was held at Baldwin Place Meeting House, Boston. After an address, by the Rev. Dr. Wayland, (which has since been published, and of which, therefore, the Board need not speak,) and a brief statement by the Corresponding Secretary, the missionaries were commended to the protection and blessing of God. Rev. Mr. Wade and the native teachers addressed the audience in a few touching words. On Wednesday morning, July 2d, the missionaries, after appropriate religious services, sailed in the ship *Cashmere*, for Amherst, in Burmah. The following are the names of the fifteen persons who composed this company:—

Rev. Jonathan Wade and Mrs. D. B. L. Wade, destined to Tavoy.

Moung Shway Moung and Ko Chet-thing, the native teachers.

Rev. Hosea Howard and Mrs. Teresa P. Howard, destined to labor among the Karens.

Rev. Justus H. Vinton and Mrs. Calista H. Vinton, also destined to labor among the Karens.

Rev. William Dean and Mrs. Matilda C. Dean, instructed to join the Siam Mission.

Rev. Grover S. Comstock and Mrs. Sarah D. Comstock, who are instructed to form a station in Arracan.

Mr. Sewell M. Osgood, printer, and Mrs. Eliza B. Osgood, who will probably remain at Maulmein.

Miss Ann P. Gardner, who will reside in the family of Mr. Wade, at Tavoy, and be employed as a school teacher.

[Since the Report was read to the Convention, the gratifying intelligence has been received, that the *Cashmere*, with her interesting company, arrived safely at Amherst, Dec. 8, 1834.]

DUTIES OF THE CORRESPONDING SECRETARY.

The duties of the Corresponding Secretary have hitherto been performed by a single individual. They have, for several years, been numerous and pressing, to an extent, of which few persons can form an adequate conception. Yet it is evident, on the least reflection, that to seek out, by personal visits, or by numerous letters, suitable individuals for missionaries and agents, to aid in examining and fitting out these missionaries; to maintain a correspondence with all the stations; to inquire into the wants of all the missionaries, and to give them such counsel and encouragement as they may need; to attend frequent meetings of the Board, to hold an extensive intercourse with individuals and societies in this country; to devise new plans of action, and to select new posts for labor,—added to the numberless demands on the time of an individual at the Missionary Rooms, where a multitude of persons from all parts of the country are frequently calling to consult, not only on missions, but on the general interests of Zion, must constitute a mass of toil too great for an individual to sustain. The present Secretary, with much important aid, from members of the Board, and especially from the Treasurer, has for several years sus-

tained it, to the best of his ability. But the increase of our missionary operations, and the demands for enlarged efforts, make it necessary that there be some new modification of the Secretary's department. The Board believe, that there should be at least two associate Secretaries, between whom the duties of the present Secretary might be divided.

The proposed arrangement would give to the Secretaries an opportunity to visit important institutions and meetings, and would enable them to do more than has hitherto been possible, towards seeking out proper men, and fostering a missionary spirit in our country. It would allow more leisure for that careful thought, that study of travels, voyages, and other books, and that general investigation of the condition and wants of the world, which are necessary, in selecting new fields of labor, and in directing wisely the efforts of the denomination, in spreading the Gospel over the earth. The Board believe, that in conducting missions, great deliberation, thorough inquiry, and much practical wisdom, are indispensable. They fully assent to the truth of a remark, in the Sermon on the Moral Dignity of the Missionary Enterprise, that "if efforts for the extension of the Gospel continue to multiply, with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet." The Board believe, that there ought to be at the Missionary Rooms a "cabinet," with leisure and ample means for deliberate consultations and mature counsels. This mental labor must be performed, but the Board cannot hold meetings sufficiently numerous and protracted to allow them to perform it. The active members of the Board are fully occupied with their own private and official duties. The plans must be formed, and the business prepared, at the Rooms, by the Secretary and Treasurer; and thus the Board are enabled, in a few hours, at their monthly, or more frequent meetings, to keep in prosperous action our extended missionary affairs.

The proposed arrangement would remove another difficulty. The press ought to be made efficient for the service of the Board, to a far greater extent, than it has hitherto been. The Magazine ought to be edited by some person connected with the Board, who understands all its business, and has constant access to its documents. The Magazine might be made the best agent of the Board, transmitting through the land, with electric rapidity, the influence which ought to be constantly emanating from the Missionary Rooms. One of the Secretaries of the Board might be its editor, and a portion at least of his salary might be derived from it. Quarterly papers, and occasional publications, might be issued with great advantage, if there were some person who had leisure to prepare them.

Another consideration deserves attention. Life and health are always uncertain, and it is unwise to leave the great concerns of our missions dependent on the life of an individual, without having some other person, sufficiently acquainted with the details of the business, to supply his place, in case of necessity.—The experience of the American Board of Commissioners supplies valuable instruction on this point. Three times within four years, have that Board been deprived, by death, of their principal Secretary; and if there had been but one, the business of that Board must have received a very injurious, if not disastrous, interruption. The Board, without suggesting other considerations, respectfully recommend this subject to the attention of the Convention.

DUTIES OF THE TREASURER.

The duties of the Treasurer become, every year, more numerous and responsible, as the pecuniary transactions of the Convention increase. They already require the constant attention of the Treasurer, and much valuable aid from the Assistant Treasurer. Such services cannot be

recompensed nor purchased by money, but it is wrong in principle and in policy, to expect from any individual undue pecuniary sacrifices, even in connection with religious societies. In a voluntary association, the labors and other burthens should be equalized, and if one individual is required to expend more time, or endure more toil, than his associates, he has a right to claim from them a corresponding pecuniary recompense. He ought not to be required to devote to one form of benevolent action all his influence; but he should be furnished with the means to aid, if he pleases, other benevolent enterprises. The Board, therefore, recommend to the Convention, the inquiry, whether its true interests, as well as justice, do not require, that a proper compensation be paid to the Treasurer.

STATE OF THE TREASURY.

It will be seen by the Treasurer's account, that the receipts from the churches, during the year, fall far short of the expenditures. The deficiency has been supplied, partly by funds previously received, and partly by considerable sums received from the Government, and from benevolent societies. These sums, however, are merely committed to the Board in trust, for certain specified objects, and they form no part of their disposable income. The number of missionaries has become so large, and the consequent expenses of the Board so much increased, that there must be a great augmentation of the contributions from the churches, if our missionaries are to be sustained, on their present scale. By a reference to the Treasurer's Report, it will be seen, that large sums have been received from the American Bible Society, and from the American and Baptist General Tract Societies; and while their generous and Christian co-operation is most gratefully acknowledged and its continuance ardently desired and expected, still, it is certain, we ought not to be made to depend on these sources of revenue. Besides, the operations of the Board ought to be widely extended, and for the means, both men and money, the Board must rely on the piety and liberality of the churches, and they trust that their brethren will not withhold these means.

AGENCY.

The Rev. Alfred Bennett has continued in the service of the Board during the year. He has visited some portions of Ohio and Indiana; but he has spent the greater part of the year in Kentucky. He was, at the date of his last letter, in Tennessee, near Nashville, and he designed to proceed to the eastern portion of the state, on his way to attend the meeting of the Convention at Richmond. His health has been mercifully preserved, and he has been very actively engaged in conversing with families and individuals, giving information, correcting errors, removing prejudices, and arousing a missionary spirit. He has usually preached once and often twice a day. He has thus greatly promoted the interests of Zion, while his success in obtaining funds has been encouraging. The Board are grateful, that they have been permitted to enjoy the services of a brother, in whom they and the churches feel an entire confidence, and whose piety, prudence, conciliatory deportment, unwearied perseverance, and ardent attachment to the cause of the Redeemer, qualify him so happily for his duties.

RECAPITULATION.

There are under the direction of this Board, Missionary Stations,	25
Missionaries, including printers and school teachers, &c.	72
Native preachers, catechists, school teachers, &c.—(about)	40
Churches,	18
Church members—(about)	1350
Scholars—(about)	600
Presses,	5

CONCLUDING REMARKS.

From the preceding review of the Missions, under the charge of the Board, it appears that they have been greatly extended since the last meeting of the Convention. We now have mission stations and active laborers in each of the four great continents. More than a hundred individuals are now wholly engaged, under the direction of the Board, in spreading the knowledge of the Saviour in heathen lands, or in countries where fatal errors prevail. The Board are gratified to be able to state, that all these individuals appear to be zealously devoted to their work, and to be worthy of the confidence of the Convention. At all the stations the prospects are cheering, and there are strong encouragements to persevere. In Burmah, especially, there are many delightful tokens of the near approach of the time when her idolatry shall cease, her pagodas fall, and the religion of Christ triumph. In Africa, the progress of discovery is withdrawing the veil from her long-concealed mysteries, and opening channels through which the waters of salvation may flow, to fertilize her moral deserts. In France and Germany, there are now many precious opportunities to pour in the pure light; and there are various reasons why the American Baptists may prosecute missionary labors in those countries, with more hope of success than any other Christians. Our native tribes are daily concentrating in their new territory, where, it is hoped, there will be greater facilities for successful missionary labor, than have ever heretofore been enjoyed. Indeed, the field before us is the world; and God has, within a few years, been removing obstacles, and, by the spirit of discovery, by commercial enterprises, and by political revolutions, preparing, over the length and breadth of the earth, a broad highway for the chariot of salvation. Even to China, where Satan seemed to have so firmly entrenched himself, that Christians had scarcely faith even to pray for the coming of the Saviour's kingdom there, the eyes of the Christian world have been recently drawn, and preparations are making, on every hand, for an assault on the celestial empire. There is now, in fact, no limitation to missionary efforts, but the want of men and of money. Nothing else seems to prevent so vigorous and extended efforts, for the spread of the Gospel in every part of the world, that it shall soon, in literal truth, be preached to every creature. If the Christian world felt a pure zeal for the glory of the Saviour, as strong as the misguided enthusiasm, which, in the dark ages, roused Europe to pour out her blood and treasure, like water, to regain the Saviour's sepulchre, the next century would dawn upon a REGENERATED WORLD.

The Board solemnly and earnestly entreat every Baptist in our land to inquire, whether we are performing our part in the great enterprise? While we praise God, that we have been allowed to accomplish so much, is it not our duty, in his strength, to do much more? While our churches are multiplying by thousands in our land, can we be content with our present amount of effort for the conversion of the world? Do not the heathen world expect far more from us; and do we not hear, on every breeze, from heathen lands, the pathetic and reproachful appeal, "Are ye Jesus Christ's men?" Does not our divine Lord expect from us far more; and can we hope for his blessing at home, while we are so little concerned for the promotion of his glory and for the salvation of men? Dear brethren, think of Calvary—think of the judgment seat of Christ—think of heaven and of hell—and rise, with one heart and with concentrated energies, to the blessed work of missions.

A P P E N D I X .

A

ADDRESS OF THE BAPTIST UNION,

Assembled in New Park Street Chapel, London, June 18, 1834, to their brethren composing the Baptist Triennial Convention, meeting at Richmond, Virginia, April 29th, 1835.

Beloved Brethren,

The Gospel is a source of many mercies to mankind, but one, in particular, demands our grateful remembrance on the present occasion. It awakens, by its spirit and doctrines, a disinterested benevolence, resembling that which distinguished its divine Founder. The hearts of his followers are thus united by a bond of spiritual sympathy ; their sorrows are divided ; their joys are multiplied ; and while under the influence of holy hopes and desires they long for the salvation of their fellow immortals, they are combined in indissoluble bonds with those who are born of the same spirit, and who cherish the expectation of inheriting the same glory.

In this imperfect state, therefore, when the servants of our Lord are separated from each other, sometimes by physical, and at other times by moral causes, we embrace, with pleasure, the opportunity of addressing you, afforded by your Triennial Convention. We are separated from you, brethren, by the ocean of mighty waters ; but we are united to you by a love which many waters cannot quench. Our descent is one, our faith is the same, and our mutual hope is fixed on the same eternal glory. We rejoice in the same ordinances of our exalted Lord, and feel that our duty and privilege alike impel us to address you, both to express the interest we take in your welfare, and that we may learn from you more fully the grace you now experience.

You will permit us, beloved brethren, cordially to congratulate you on the high privileges you possess, beyond so many of the nations of the earth. We revert to the period when the "Pilgrim Fathers," driven by intolerance, took up their residence in your now happy country. With holy delight and gratitude we exult in the formation of your first state on the broad principles of entire civil and religious liberty, by Roger Williams, a member of our own denomination. In your numerous and flourishing churches, in the extension of divine truth, and in those revivals of religion with which you have been so happily favored, we see the blessed fruits of voluntary Christian zeal : we exclaim "What hath God wrought !" and devoutly pray that your distinguished public spirit, your union and brotherly love, and your benevolent efforts for the spread of the Gospel, may be long continued, and greatly multiplied. Much of your success in the use of simple but powerful means of grace, we ascribe, under the influence of the Holy Spirit, to your perfect freedom from the encumbrances of a State Religion. And we devoutly trust, that, unimpaired in their energy and efficiency, your high privileges will be transmitted to the latest generation.

Persuaded, brethren, as we are, of your warmest affection towards us, and of the deep interest you take in our welfare, which has been fully shown by the brethren

who have visited our shores, and by all your publications, we will briefly state to you our present circumstances and prospects.

You must be fully aware, that many things with which you are practically unacquainted, combine, in this part of the world, to retard the advancement of our prosperity. Events, however, transpiring in rapid succession, prove that these impediments are lessening, and that far more correct views of the spirituality of our Lord's kingdom are beginning to be cherished, which will, we trust, ere long be prevalent around us.

In addition to the evils without our immediate pale, there have been those within it, which have tended to diminish our success. We have had to deplore the extensive influence of erroneous opinions in reference to the moral government of God, and the obligations of man; the abuse of doctrines which are dear to our hearts as illustrating the sovereign love of Jehovah, which have been unhappily perverted so as apparently to destroy the accountability of human beings; and the encouragement of a ministry with less mental culture and information than the state of society demanded. We bless the Great Head of the Church, that we see these evils rapidly diminishing, and more scriptural views and holier practices becoming prevalent. The results are already encouraging. The number of our churches has increased within the last forty years more than threefold; so that we have now certainly not less than one thousand churches, most of which are supplied with pastors. These churches probably contain from ninety-five to one hundred thousand members. We rejoice that very nearly the whole support flourishing Sunday schools, and aid, in various ways, the extension of the Gospel around them; while *Bible classes*, which God appears so greatly to have owned among you, are growing up among us.

We bless our Heavenly Father for the success with which he has been pleased to honor our public societies. Our Home and Foreign missions, our societies for the diffusion of divine truth in Ireland, and on the continent of Europe, with our colleges for the education of the rising ministry, are all favored with support, with usefulness, and with prospects unenjoyed at any former period of their history. Every year deepens our conviction, that while we honor God by extending his glory, he will honor us by increasing personal enjoyment, and with growing success in the accomplishment of his designs.

We cannot, dear brethren, pass from this topic, without expressing our high gratification excited by the kind sympathy you have manifested towards our Irish Society, and the affectionate esteem you showed towards our brother, the Rev. Stephen Davis. We accept these expressions of your Christian benevolence, both as indicating your zeal for the common cause of extending the Gospel, and as showing your regard to us as a denomination. The value of your donations was exceedingly enhanced by being given at a season when they were especially needed, and by the cheerful promptness with which they were afforded. We regret to add, that the Society you thus so materially assisted, is yet burdened with a heavy debt, and has greatly suffered from the death of its revered Secretary, the Rev. Joseph Ivimey.

We trust, dear brethren, that you will unite with us, in praise to our Heavenly Father, for the many things which claim our gratitude. Our lot is cast in the most eventful times which have ever passed over our country. We feel more urgently called upon than at any previous period to oppose infidelity and false religion at home, and to join the ranks of the Christian church at large in destroying the heathenism and the superstition which yet govern so large a portion of the earth. We witness efforts, duly increasing in number and in power, to separate in our country the unholy union between the church and the world; and tremblingly alive to our responsibility and our dangers, we implore the millions of our beloved brethren across the Atlantic to "pray for us." Entreat, we beseech you, our Father, and your Father, our God, and your God, that in this great contest we may be preserved from the defilements of the world, and may hate even the garment spotted by the flesh. Implore that on us the Spirit of our God may descend, that we may exemplify the pure and enlightened principles of Christianity, and constrain the enemies of the truth to glorify our Lord.

And now, beloved brethren, we repeat the assurance of our warmest affection for you. We sympathize in all your joys and your sorrows: we earnestly pray that you may enjoy the presence of the great Head of the Church in all your assemblies, and that wisdom and power may be bestowed upon you; and finally, we entreat our God, that our mutual piety, zeal and devotion may be sanctified by his Spirit to the advancement of his glory throughout the world. Never may our labors cease, till the earth be filled with his glory.

Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

We are, beloved brethren, yours,

in the faith and service of our blessed Redeemer,

F. A. COX, L. L. D. *Chairman.*

W. H. MURCH, *Stepney College,* } *Secretaries.*
JOSEPH BELCHER, }

WILLIAM NEWMAN, D. D. }
JOHN EUST. GILES, } *Committee.*
CHARLES STOVEL, }
THOMAS PRICE, }
THOMAS THOMAS, }

Signed by order, and in the presence of the }
Baptist Union, in New Park Street Chapel, }
London, June 18, 1834. }

B

The Committee to whom was referred the subject of the Delegation and Letter from the Union of English Baptists, offer the following REPORT:—

The occasion is one which deserves to be contemplated with peculiar interest and satisfaction. The affectionate respect, which our beloved brethren in Britain have shown us, in deputing two of their eminent ministers to visit us, for the purpose of opening a channel of intercourse and Christian communication, is matter for gratitude to God, and for the most lively joy to us. The Baptists of England and America are connected by the most intimate relationship. They look back to one common origin, view with animated sentiments of admiration and delight, the history of common predecessors, claim the same venerated fathers in the Gospel of Christ, are cherishing the same principles of faith, reading and approving the same books and authors, and are engaged in prosecuting the same plans of liberal and Christian benevolence, in order to the evangelization of the world. We are hence, in a strict and endearing sense, BRETHREN—holding the unity of the faith, of the ordinances, and of the hope of our calling in Christ Jesus. With such points of agreement and similitude as these, it is cause for wonder, that the charities of the two bodies in England and America should have been allowed to remain so long in comparative dormancy and inaction.

Your Committee, in view of these considerations, beg leave to submit for the adoption of this body, the following resolutions:—

Resolved, That the visit of the Rev. Dr. Cox and the Rev. Mr. Hoby to this Convention be regarded as a most gratifying event; and that these estimable brethren be received and welcomed with that affection, respect, and cordial feeling due to the Baptist Union of brethren in England, and to their own individual claims upon our best and kindest regards.

Resolved, That this Convention, anxious to reciprocate the friendly and fraternal expressions of their brethren in England, will send to them a delegation, consisting of two members, to be the bearers of suitable communications.

Resolved, That the Board be instructed to prepare a proper Reply to the Address of our brethren of the Baptist Union in England, to be conveyed to them, either by the return of their delegation, or by the deputation to be sent from this body.

Resolved, That the mission of delegates be fixed for the early part of next year; and that the individuals to compose it, with their alternates, be appointed by this Convention.

Resolved, That an annual correspondence with our brethren in England be solicited, and that it be conducted by the Board of this Convention.

W. T. BRANTLY, *Chairman*.

C

The General Convention of the Baptist Denomination in the United States for Foreign Missions. in account with HEMAN LINCOLN, Treasurer, Dr.

Burman and Siam Missions.

Freight, Outfit and expenses of fifteen Missionaries, including their passages, with various necessary articles, for schools; also, books and medicines for the different stations, and other articles for their use during the last year,	7011,94
Remittances for the support of the Missions in Burmah and Siam, with the schools, publishing of the Bible, Tracts, &c.	20,895,85
	<hr/> 27,907,79

PRINTING DEPARTMENT.

Paper, Ink, Types, Binding materials, Standing Press, Power Press, Freight, Insurance, &c. &c.	6,539,19
	<hr/> 34,446,98

Mission to France.

Books and Passage of Mr. and Mrs. Willmarth,	412,63
Remittances for the support of the Mission,	3400,
	<hr/> 3,812,63

Indian Missions.

CHEROKEES. *Mission at Valley Towns.*

Drafts for the support of the Mission and the Native Assistants,	1355,
Supplies of Clothing, Books, Medicine, &c.	80,75
Drafts for the support of the Schools,	319,39
Outfit and expenses of Mr. C. F. Sturgis,	145,
	<hr/> 1900,14

OTTAWAS. *Mission at Thomas, M. T.*

Drafts for support of the Mission and Schools,	794,80
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CHIPPEWAS. *Mission at the Sault de St. Marie, M. T.*

Drafts and Supplies for the support of the Mission and School,	2266,97
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WESTERN CREEK MISSION.

Missionaries' Drafts,	1300,00
Outfit and expenses of Mr. and Mrs. Rollin, Miss Rice, and Miss Colburn,	444,00
Books, School Apparatus, and Medicine,	60,73
	<hr/> 1804,73

WESTERN CHEROKEE MISSION.

Missionaries' Drafts,	400,00
Outfit and expenses of Mr. Aldrich,	130,00
	<hr/> 530,00

SHAWANOE, AND OTHER INDIAN MISSIONS AT THE WEST.

Drafts of J. Lykins, and others,	789,37
" A. Evans,	182,50
" D. French,	90,00
" R. Simerwell,	275,00
" M. Merrill for himself, buildings, &c.	800,00
	<hr/> 2136,87

PRINTING DEPARTMENT FOR INDIANS.

Drafts of J. Meeker for Printing Apparatus, &c.	500,00
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TONNAWANDA, N. Y.

Remittances for the Indian School, six quarters,	600,00
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African Mission.

Cash advanced to W. G. Crocker for Books and preparation for the Mission,	135,00
	<hr/> 48,928,12

American Baptist Magazine.

Editorial Services, &c. &c.	574,76
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Premium and Discount Account.

Protest of a Draft on War Department,	6,00
Interest on cash borrowed,	9,55
Counterfeit Bank Note,	2,00
Premium on Bills of Exchange,	1544,45
Exchanging Foreign Bank Notes,	32,68
Commissions for collecting Drafts on sundry places,	28,40
Premium on Bank Stock purchased,	135,63
	<hr/> 1,758,71

General Purposes.

Salary of the Corresponding Secretary,	1000,00
Clerk hire and services in the Missionary Rooms,	527,50
Rent of Missionary Rooms for six quarters past,	300,00
Post Office Bills,	132,90
Expenses of the Cor. Sec. and Missionaries on a tour to the Southern States,	390,85
Error in former account, as per receipt and certificate,	100,00
Dr. Ezekiel Skinner, as per order,	40,00
Expenses of Candidates for appointment in their visits to the Board,	94,00
Part of Expenses of sundry members to attend Annual Meeting,	86,00
Expenses of Delegates to Associations,	28,51
Cash paid on account of the absence of the Cor. Sec. for preparing the Annual Report of the Board, for 1834.	50,00
Advanced Messrs. Dean and Osgood for freight, &c.	11,62
Fuel, &c. for the Miss. Rooms,	50,38
Books and Stationary for Missions and the Rooms,	100,71
Cash paid John Putnam,	37,50
Printing Annual Report, Sermon, Wayland's Address to Missionaries, with works for distribution,	346,50
Engraving two copper-plate likenesses of the native Karen & Burman,	70,00
Newspapers sent to the Missionaries,	10,50
Sundry Expenses for Missionaries and Freight,	24,24
Sundry small Bills,	96,40
Bills for Ship Stores &c., for Missionaries,	139,89
Carting and Boating, as per bills,	18,38
	<hr/> 3655,88

54,917,46

Balance of Cash on hand this day, April 18, 1835,

3,602,82

\$58,520,28

The General Convention of the Baptist Denomination in the United States, for Foreign Missions, in account with **HEMAN LINCOLN,**
Treasurer, **CR.**

Cash—Balance on hand, April 23, 1834, 462,43

Burman Mission.

Donations from Churches, Societies, and Individuals, as published during the year in the Am. Bap. Mag.	11,327,78	
Donations for the education of Heathen Children,	773,50	
To which add the Donations of the Black River, N. Y. Baptist Miss. Soc., by hand of S. M. Osgood, viz:		
For the Burman Mission,	103,49	
Education of a Bur. Child, named Jacob Knapp,	33,54	
Burman Tracts, by Leyden Baptist Church,	11,00	
Burman Bible,	20,00	
	—	12,269,31

BURMAN SCHOOLS.

Donations, 529,22

BURMAN NATIVE TEACHERS.

Donations for their support, 1539,00

Siam Mission.

Donations, 177,19

Bible Translations.

Donations,	35,00	
Dividend on Fund for Translations,	86,40	
	—	121,40

Printing Department.

Donations,	571,00	
Debenture on imported paper,	227,70	
	—	798,70

Burman Bible.

Donations, 722,21

Burman Tracts.

Donations, 130,14

Mission to China.

Donations, 52,00

Mission to Germany.

A Donation, 50,00

Mission to Africa.

Donations, 4,48

Indian Missions.

OTTAWA MISSION, at Thomas Station, M. T.

Donations, 28,83

MISSIONS AT AND NEAR SHAWANOE.

Donations, 169,76

PRINTING SCRIPTURES FOR THE INDIANS.

A Donation, 1,00

17,055,67

General Missionary Purposes.

Donations,	13,717,22	
Legacies,	700,00	
	—	14,417,22

Fund for support of Corresponding Secretary.

Donations,	51,42	
Interest on Fund for support of Secretary,	168,00	
	—	219,42

Magazine.

Received of the Agent, 601,76

Premium and Discount Account.

Received interest on temporary loans, with dividends on Bank Stock, &c. 3,886,04

Received from Government a balance due Thomas Station,	484,15
“ “ “ Civilization Fund,	2,500,00
“ “ “ for the Chippewas,	1,250,00
	<hr/> 4,234,15

Received from American Bible Society,	6,000,00
“ “ American Tract Society,	5,150,00
	<hr/> 11,150,00

Collected on Temporary Loans,	51,564,28
	6,956,00
	<hr/>

E. E.

\$58,520,28

HEMAN LINCOLN, *Treas.**Boston, April 18, 1835.**Boston, April 18, 1835.*

The undersigned have examined the foregoing account, and find the same properly vouched and correctly cast, and that there is at this date, in the hands of the Treasurer, a balance of three thousand six hundred and two dollars, and eighty-two cents.

BELA JACOBS, }
BARON STOW, } *Auditing Committee.*

D

[The Publishing Committee regret to say, that the Report on the Burman Mission has been by some means mislaid, but if found, it will be published hereafter.]

E

Columbian College, D. C. April 25, 1835.

*To the President of the Baptist Triennial Convention,
in session in Richmond, Va.*

Rev. and dear Sir,

The undersigned, in behalf of the Trustees of this institution, have the honor of submitting to the Convention a request, that a nomination of fifty persons may be furnished, from whom thirty-one are to be elected to constitute its Board of Trustees for the three years following the first Wednesday in May next. As the ordinances of the institution are framed in reference to such nomination, and as the Convention has, at each election, performed this friendly office with great advantage to the college, it is hoped the request of the Board, now respectfully submitted, will be granted, and a nomination furnished.

The Committee are aware that the present is not a proper occasion to make any appeal in behalf of the general interests of the institution. They would only say, that its financial embarrassments have, to a large extent, deprived it of the power of accomplishing the great objects for which it was founded. The reasons which led to its establishment exist still, and bear, they believe, with augmented force, upon the question of upholding it, and of carrying out its important design. It has been gradually rising from the lowest point of its depression. Great things have been done for it; and it wants now only a judicious and determined effort to throw off the last weight, and to place it among the most important colleges of our land. Its commanding position, and its relations to our denomination, ought,

they think, to draw upon it the eyes of all who wish to see the cause of truth triumph, and the best interests of man advanced.

Since the last Convention, it has received a grant of city lots from Congress, valued at \$25,000 ; the proceeds of which are to constitute a permanent fund for the support of professorships.

The plan, also, of obtaining pledges from responsible individuals, of \$2000 or more, to be payable when an amount equal to the debt should be obtained, has been filled up : the collection has been authorized by the Committee appointed for that purpose, and about a fourth of these pledges redeemed, by payment into the treasury.

Twenty-one of about fifty students in the college classes, and in its classical school, are professedly pious : seventeen of this number expect to spend their lives in the ministry, some of whom are looking to the work of missionaries in distant Burmah, and others expect to labor in the Great Valley of our own country.

A Society for Missionary Inquiry and the support of missions has been formed among the students, and its objects prosecuted with an enlightened spirit and success. This Society has sent a delegate to the Convention, to the General Association, the Foreign Missionary Society, and the Education Society of Virginia.

This college has lived on under unexampled depression ; and they cannot believe, that an institution which has been an object of the deepest interest to so many of the great and good of our land : which has shared so largely the prayers of the children of God ; which has had extended to it a friendly hand, by our brethren beyond the Atlantic ; which has already done so much for our denomination, sending from its walls young men who are now holding important stations in our churches and in our public institutions : they cannot believe that an institution, possessing such a history, is not to arise and shine, and become a still mightier engine, to move forward the cause of learning and religion for centuries to come.

It has been preserved through dangers, on every side, by the providence of God, and, in his hands we would ever wish its destinies to rest.

S. CHAPIN, } *Committee of the*
S. CORNELIUS, } *Board of Trustees.*

The Committee appointed to nominate fifty individuals from among whom the Electors of the Columbian College are to elect its next triennial Board of Trustees, beg leave to report the following names :—

Lucius Bolles, Heman Lincoln, Nicholas Brown, Jonathan Going, Spencer H. Cone, William W. Todd, Elon Galusha, Archibald Maclay, James Rathbone, W. T. Brantly, R. W. Cushman, J. L. Dagg, William Crane, Stephen P. Hill, J. G. Binney, Samuel Cornelius, John Withers, Robert Johnson, J. L. Skinner, J. L. Edwards, Michael Nourse, J. P. Van Ness, Nathan Towson, Peter Force, M. St. Clair Clark, J. L. Meehan, John M'Lean, J. W. Hand, John Sessford, Andrew Rothwell, John Coyle, G. F. Adams, Eli Ball, John Kerr, J. B. Taylor, Robert Ryland, Daniel Witt, Henry Keeling, J. B. Jeter, A. B. Smith, William Hooper, Thomas Meredith, Samuel Wait, John Armstrong, W. B. Johnson, Jesse Hartwell, J. F. Marshall, John F. Wilson, Alexander Sparks, I. L. Brookes, Basil Manly, J. C. Furman, Jesse Mercer, Adiel Sherwood, William H. Turpin, Cullen Battle, R. M. Johnson.

F

The Committee to whom was referred that part of the Report, which recommends the appointment of an additional Secretary, ask leave to
REPORT :

That they have investigated the subject, as far as their limited time and opportunities permit, and have formed the following decisions.

The constitution of your body under which your charter was received, provides for "a Corresponding Secretary and an Agent," and during your early history an agent was employed, whose duties were similar to those now contemplated by the

proposed Secretary. We conceive, however, that the *spirit* of the constitution does not forbid the appointment of another Secretary, and proceed, therefore, to inquire into the expediency of the measure.

We fully concur in the sentiment of the Report, that should the operations of the Board be enlarged, as the indications of Providence imperiously require, the duties of the office cannot be faithfully performed by one man. These duties are divisible into two classes. The first embraces correspondence with all the stations under [your patronage]; the general supervision of their interests, inquiries for new fields of labor, and such deliberations and counsels in the missionary rooms as experience in past efforts would probably suggest. The second comprehends the incitement of the churches to active co-operation; the collection of funds; the procuring of suitable missionaries; the cultivation of right feelings among them, and the diffusion of intelligence on the wants of the world. The fact that the Magazine might assist in sustaining the additional expense, should more attention be paid to the editorial department, anticipates an objection arising from this source; and the facilities for paying another officer would be multiplied, by the devotion of himself wholly to the work. The Committee, however, are deeply sensible that the propriety of the course recommended, depends more on the qualifications of the person elected, than on any other consideration. Here lies the true merit of the question. He should be a man of popular address, enterprising habits, comprehensive views, and acknowledged piety; a man who should visit our seats of learning, to excite inquiry among our young men; who should be able to perceive and to bring forth, to the great work of missions, suitable but retiring qualities; who should maintain personal intercourse with all the prominent meetings of Baptists in the United States, and urge them to imbibe and exhibit the spirit of expanded benevolence. The appointment of such a man would not only be sustained by the approbation of our constituents, but would greatly enlarge your sphere of influence, and multiply your means of spreading the Gospel. And we are decidedly persuaded, that no one should be elected, unless such a man as that just described can be obtained.

Respectfully submitted.

R. RYLAND, *Chairman*.



The Committee on Publications, respectfully REPORT,

That they consider the proper direction and skilful management of the press, among the first objects that claim the deliberations of this body. We have a vast mass of mind to operate upon, prejudices to remove, ignorance to enlighten, errors to correct, facts and reasonings to circulate, peculiar views of truth to disseminate and defend, specially an enlarged spirit of missionary enterprise to foster. For accomplishing objects so vast, Providence has furnished to us only two means, the living preacher, and the press. And it is on the latter, that we must chiefly rely for success. A tract, a magazine, a book, can travel anywhere, penetrate to every fire-side, and spread out its contents before every mind, at a small expense either of time or money. Indeed, we hazard nothing in saying, that it is through this channel mainly, that popular opinion is swayed, and directed in the highest stages of civilization. In a country where all read and think, and whose geographical extent is so immense as ours, nothing can be so safely depended on as the press.

In this view, we see the importance of keeping a vigilant eye upon this means of usefulness, of seeking to awaken the intellect and the piety of our denomination; and securing the publication of such works, periodicals and others, as are calculated to enlist the affections of the Baptists throughout these states, on the same side, bend their united energies to the execution of the same designs, and enable them to act harmoniously, in concerting plans for extending the Redeemer's kingdom.

It has appeared to your Committee, that one way of accelerating these happy results, is, such an alteration of the Baptist Magazine, that it may hereafter be

devoted exclusively to missionary intelligence, relating both to our own and other societies. With such information, collected and arranged with care, we are persuaded that many benefits would follow, which will be expected in vain, while that periodical continues in its present form. We do sincerely hope, that this change will not be deferred a moment longer than is necessary to complete the requisite arrangements.

Your Committee avail themselves of this occasion, to urge upon the attention of the denomination the works which have issued from the press, under the sanction of this Convention; namely, the Memoirs of Mrs. Judson, and Mr. Boardman. However extensively these works may have been read, we are anxious to secure for them a wider circulation; since we are convinced, that none will rise from their perusal, without more intelligent views of the missionary enterprise, and glowing with a loftier enthusiasm, in the cause of benevolence.

The solicitude your Committee have felt to confine themselves within the true sphere of their duties, has prevented them from noticing other works of great merit, but disconnected with this Convention. There is, however, one subject, to which we must be allowed to advert, not because we deem it a proper topic of discussion before this body, nor because we desire their definite action thereon, but because we would seize so auspicious an occasion as this, when the representatives from twenty-one States are collected, to suggest what may be hereafter a theme of reflection, and thus prepare the way for future effort. The subject to which we refer, is the establishment of a Literary and Theological Review, of a higher grade than has yet been attempted by our denomination; one that may rank with the Christian Spectator, and Biblical Repertory, the organs by which the Presbyterian church speaks to its members throughout these states. On the supposition that now and then such views should be inculcated by these, and other periodicals, as it is desirable to controvert, we have it not in our power to do so. Our denomination have no organ through which they may communicate to the public their sentiments respecting the popular topics of discussion, appertaining to the cause of literature and benevolence. We hope this fact will be borne in mind, by this Convention, and that whenever an arrangement shall be organized for supplying this deficiency, our sympathies, our influence, and our efforts will all be promptly enlisted in its favor, and furnish to it a generous support.

J. WAYLAND, *Chairman.*



[The Report on Indian Missions was mislaid, and it is unavoidably postponed.]



The Executive Committee of the American Baptist Home Missionary Society to their brethren from different parts of the United States, assembled in Convention, at Richmond, Va., April 29, 1835.

Oppressed by the heavy responsibility which the field spread before our society is accumulating upon us, we come to you, brethren, and ask to disburthen our feelings among you, that we may find relief in your awakened sympathy, if we may not hope for your advice, co-operation, and prayers. But we come not as men disappointed and disheartened. On the contrary, we are confident that God hath not brought us to the borders of this mighty enterprise, without providing some means for bearing us safely through. We are strong in our own weakness, for a conviction of its inadequacy compels us to grasp and lean upon the arm of Almighty Wisdom.

Our labors for three years have fixed our attention upon the details—the probable results and the difficulties of our undertaking, and have enabled us more thoroughly to examine and appreciate them. We have been up and spied out the land, and return to you with the feelings of Joshua and Caleb, when they brought back word

to their brethren of Israel in the camp at Kadesh. We have seen that there is a rich inheritance before us, if we enter upon it under the guidance and in the fear of the Lord. But our enemies that dwell in the land are strong, and their cities are walled and are very great. There are giants to be overcome, among whom we were in our own sight as grasshoppers, and so doubtless we were in their sight. Yet, brethren, it is an exceeding good land, and if the Lord delight in us, then he will bring us into this land and give it us. Listen to us, then, we beseech you, and let us take counsel together, not whether we shall go up and possess, but *how* we may most wisely and promptly enter.

Brethren, all that we enjoy in this happy country we owe, under God, to the influence of a preached Gospel. The religious principles and virtuous habits which prevail among the inhabitants of these United States, and which are the basis of all our prosperity, were implanted by our pious fathers, who possessed able ministers of the word in large proportion to their own numbers. It is a fearful truth, that the number of evangelical ministers as compared with the whole population, has been from their time continually decreasing. And notwithstanding all the revivals with which the Master hath graciously visited us—the many Elishas upon whom the mantles of our departed Elijahs have fallen,—notwithstanding the numerous and faithful laborers whom the Lord of the harvest has raised up and sent into his vineyard,—it is most alarmingly true, that the population of our beloved country is increasing very much faster than the number of God's servants who minister to their spiritual necessities—that all the efforts and prayers which Christians now make for this object, do not effect a supply of the present wants of perhaps a million of neglected souls among our fellow-countrymen—and that, to augment more rapidly this growing evil, swarms of strangers are pouring in upon us, and becoming constituent parts of our national community—whose poverty calls for and readily receives our kindness and succor, but whose ignorance and superstition and sometimes their crimes, so unfit them for appreciating our institutions, civil or religious, as to require that more than the ordinary amount of instruction and piety should be brought to bear upon them, and influence their character. Now, as citizens of a much favored country, we tremble while we look on all this, with the full knowledge that our liberties and all our consequent blessings are safe, only so long as the people shall be intelligent enough to perceive the arts of the demagogue, and honest enough to resist his temptations, and that this honesty and this intelligence are to be hoped for alone through the direct and indirect influence of the religion of Christ.

But oh, brethren, as citizens of the commonwealth of Israel, we must shudder to think, that in neglecting or unblest by this religion, our countrymen will lose not only their liberties but their immortal souls—and that this land, the hope of the Christian, even more than that of the political world, may, through the unfaithfulness of this generation—nay, of our own selves, become a lamentation in the universal church.

But it is not merely the fruitful evil of the human heart unreached by the means of grace, that we fear. Noxious weeds, sufficient to poison our moral atmosphere, would spring up of themselves in the neglected field. But not content with this, the enemy, while we sleep, is sowing tares broadcast among our scattering stalks of wheat. Popery has already dispersed her emissaries in the garb of Christian teachers through our states, in great numbers and in every direction. Laying aside for present purposes her most disgusting enormities, she invites to her bosom, as with maternal regard for their untaught souls, the myriads who wander like sheep that have no shepherd. The Roman Catholics have under their exclusive control some of the most flourishing literary institutions in the country. Who can be blind to the sudden and recent rise of their many colleges, high schools and common schools—cathedrals and nunneries? Is Popery a friend to knowledge and to popular education? Ask all the story of her career in Europe. What then is her object? She would monopolize and pervert what she cannot prevent. Our people are not yet quite so degraded as to sit down in contented ignorance. But if she can induce them to come with their thirst for truth to her, she hopes to deceive them, by substituting her own polluted soul-destroying potions for the pure fountain of living waters. If the young national mind shall be entrusted to her training,

she hopes to break its free spirit into passive obedience to her ghostly authority; and thus, reined and curbed, it will be easily harnessed into any car of civil tyranny.

Intelligent travellers tell us, that the despots of Europe are already exulting in anticipation of this result. Yes, it is beyond all doubt, that the European politicians seated upon or upholding arbitrary thrones have leagued with the hierarchy of Rome to subvert our religion and our liberty—and render us like their own subjects,—Papists and slaves! American Christians, shall this be done? Will you lie supinely by, while these schemes of the arch enemy are developed and accomplished! Forbid it patriotism—Forbid it Heaven! By the memory of your fathers, whose sacrifices and prayers secured your present happiness; by the love of Christ, whose sufferings and death redeemed you from the bondage of hell; we beseech you not to be wanting in this hour of trial. Brethren, what can we devise or do, to stay this threatening flood of ruin?

These considerations are important to our Christian friends of every denomination, who love with us the same country, and serve the same Lord. There are others which address themselves to us peculiarly as Baptists. Our numerical strength is hardly inferior to that of any Christian communion in the United States. And yet scarcely one of them is so inadequately supplied with a regular ministry. Our peculiar opinions must flourish if any where in the midst of free discussion and intelligent inquiry. Hence it is that our denomination is here more extensive than in any other part of the world. But we are stifling the growth of our own cause, by a careless indifference to our own resources. We have allowed others to possess themselves of all the advantages under Heaven, and then we have boasted of relying on Heaven alone. But have we not sometimes deceived ourselves and attempted to disguise our sinful coldness under this profession of self-renouncing? Is not God humbling us before his people, because we had forgotten that his talents must not be buried, but employed. Perhaps we need to be taught that great lesson inscribed on all his works of creation, of providence, of grace, that “to him who hath shall be given.” Certain it is, brethren, our churches holding the doctrines and ordinances of the Gospel in the simplicity of apostolic teaching, do not so commend the truth we hold, as to call for the praise and love and imitation of all who love the Lord Jesus Christ in sincerity. Especially is this true in the hundreds, we might say thousands of our churches which know no pastoral care, but that, too little prized or sought, which the Great Shepherd will vouchsafe. Tell us, brethren, what must be attempted, to enable all our hands in the host of Israel to walk more worthily of our high trust, bearing, as we think we do, the ark of the testimony.

And we could shed tears over the unnatural disunion of our little companies—the cruel jealousies and distrust which dissever and weaken them. United in heart and effort as those who have one Lord, one faith, and one baptism—we would be, as we ought to be, the very chiefest in influence and usefulness of the religious bodies in this country. Yet how many—shall we say nearly one half—of our brethren, of whose faith and piety we dare not, and do not doubt—who are zealous for the truth, and seem ever to seek first the kingdom of Heaven; men whose attachment to our free institutions is unquestionable—and men too of clear minds and sanctified hearts,—have been led by their peculiar circumstances and a combination of events to misunderstand all the great leading efforts of Christian benevolence, and among them, our Society, and to believe them founded in improper motives, and conducted on wrong principles. Under these impressions they cannot, we would not have them, join in labors which they could not conscientiously commend to God in prayer. But can nothing be thought of to disabuse the minds of these our beloved but mistaken brethren? Surely, if we could win them to our side, and go on hand in hand with them in the walks of Christian duty, would they but share our joy in the self-rewarding toils of active exertion for Christ’s sake, how much would both their hearts and ours be gladdened; how much would be gained to the cause of God. There is power both of intellect and of piety in our denomination to a degree, which ought to be instrumental of incalculable good. But it is divided among our many separated churches, and lies slumbering and wasted in the bosom of each. Oh, that these churches could learn to feel and act in concert, that this power might be stirred up and well directed, an overwhelming force, against the enemies of truth, of our country and of our God?

Brethren, these are some of the reflections with which our Society has traversed the field into which three years ago you sent it to explore and labor, and bade it God speed. You then spent a few hours only over our enterprise, and no more was necessary to secure all the advantages of a favorable commencement. But we now bring to you considerations of vital importance to the well-being of all you love or hope for in this world or the world to come; and we feel that the great interests which have convened you, the interests of the Redeemer's kingdom cannot be better advanced by you than by interrupting your session as a Foreign Missionary body for one or two days, and bringing your thoughts and your prayers, to a serious deliberation upon the objects, the duties, and the labors of our society. You are here from all parts of the Union, and severally bring information as to the state of our denomination, and the efforts of the adversary in your respective neighborhoods. It is a favorable opportunity for consultation on the best course to be pursued in prosecuting a work whose full magnitude is yet undiscovered, though what we know of it humbles us to the earth by its solemn responsibilities. Before your next triennial assembly, the crisis we are approaching may be past, and all wisdom, and effort, and prayer, subsequently bestowed, may be in vain, because too late.

We ask you, therefore, brethren, when you adjourn for the meeting of our Society, to adjourn until the deliberations growing out of our affairs and relations shall be concluded, even though protracted for several days.

K

The Committee to whom was referred the Communication from the American Sunday School Union, beg leave to offer the following REPORT:—

Your Committee are persuaded that nothing need be said in favor of Sunday Schools, or to increase the interest the Convention already feels in their multiplication and success throughout the world.

Formed, as the American Sunday School Union is, on the broad principles of Christian philanthropy, it seeks to establish a Sunday School wherever a youthful population, sufficiently numerous, can be found.

Within the first ten years of its existence, it has organized in our own happy land more than 16,000 schools, attended by nearly 1,000,000 scholars, instructed by 125,000 teachers. It has granted a suitable library of Sunday School books to each military post occupied by the soldiers of our army, has contributed for the translation of the Memoir of Mrs. Judson and other works for the benefit of the Sunday Schools in France, and has given an entire set of their publications to the most important missionary stations of the various evangelical denominations, and among others to the mission in Burmah.

In view of these considerations, the Committee beg leave to recommend the adoption of the following resolutions:—

Resolved, That this Convention greatly rejoice in the success, which has attended the efforts of the American Sunday School Union, in their laudable enterprise of bringing under moral and religious instruction the youth of these United States.

Resolved, That this Convention feel grateful to God, for the ability afforded to the American Sunday School Union, to aid our mission stations, by grants of their publications.

Resolved, That we regard with pleasure the efforts they are now making to raise the sum of \$12,000 for foreign distributions, and recommend to our brethren cordially to co-operate with the Society in their benevolent enterprise.

Respectfully submitted,

GEO. F. ADAMS, *Chairman*.

I.

Report of the Committee upon New Fields of Missionary Labor.

Your Committee have applied themselves to the delightful task assigned them by the Convention, with a determination to keep in view the affecting statement of the Son of God, that *the field is the world*. And whilst they have looked at so many of the fairest portions of the globe, still under the dominion of sin and Satan, who seem to riot in the richness and extent of their spoil; they have deemed it proper to select only such places for cultivation as hold out peculiar claims for our compassionate regards, arising from our existing relations toward them, or the circumstances in which they are brought to our notice at the present time. A most interesting and important field of missionary labor, to which we would earnestly direct the attention of the Board of this Convention, is the city of Madras, and that portion of the Madras presidency, which stretches northward from the city along the bay of Bengal, towards the city of Calcutta, for about 600 miles, embracing the country of Tellingana.

Among some of the reasons which we would urge why the American Baptists should occupy the field, are the following:—1. The fact that there is no Baptist church, in the south of India, embracing the whole of the Bombay, and Madras presidencies—2. This tract of country is wholly unoccupied,—(we mean the one already described; of course excepting Madras itself.)—3. The connexion of the Madras presidency with our missionary stations in Burmah, the whole of the ceded provinces in that empire being placed under the control of the Madras government, which occasions constant intercourse between the two countries.—4. The fact arising out of this connexion, of a great number of European converts belonging to our mission stations in Burmah, constantly returning to the Madras presidency, where they have no home, and where constantly their influence is lost to the Baptist cause, but which influence, if properly fostered, might most probably, as in the case of other European converts in India, be improved to very important purposes.—5. There are Baptist converts of other missionaries, now residing in that presidency, and especially Mr. Van Someran, in Madras, a gentleman of piety and liberality, who maintains a correspondence with some portions of our body in this country.—6. The interesting character and superior intelligence of the vast native population of the Tellingana country; and it is believed that missionaries stationed along this tract of country, might bring their direct labors to bear on at least forty millions of the people in India, some of the stations along this coast being at the mouths of the rivers Kishna and Godavera, which are the grand entrances to the heart of the immense Mahratta territory.—7. There are several native converts already made among the people, one of whom, a very intelligent Brahmin, has begun to preach the Gospel. He was converted by means of tracts which were distributed by missionaries, who died without seeing any fruit of their labors, and the man had to travel upwards of 200 miles, in order to be baptized by Mr. Lacey of Cuttack.—8. The New Testament in Tellingana, and a Grammar of the Tellingana language, have been published by Dr. Carey, and a part if not the whole of the New Testament has been prepared and published by the Missionaries, De Grange and Pritchett, of the London Missionary Society.—9. We consider that a mission under the Madras presidency, besides its direct benefit in blessing so large a portion of the human family, would give importance and interest, and influence to the Missionary operations of our Board in the East. Lastly, your Committee would suggest, whether Madras would not be a suitable place, where an agent of our Board might be placed who would render very desirable assistance, in various ways to your missionaries in Burmah.

Your Committee would express the lively interest which they feel in the promising commencement of labor in Germany. When we reflect upon the large emigration annually occurring, from various parts of Germany to the United States, we feel persuaded that our patriotism and benevolence will suggest the anxious and liberal cultivation of this soil.

We beg leave also to make mention of Western Africa, as affording an ample field for toil and effort; and, from an examination of documents which bear very strong marks of credibility, we would urge the immediate occupancy of Bassa

Cove, the new established colony. The appointment of a missionary to Hayti is mentioned in the Report of the Board: this new effort we hail with much satisfaction, and, from a variety of circumstances, are induced to recommend that this mission may be strengthened as early as practicable.

A very interesting communication was handed to your Committee, from the Boardman Society of Inquiry in Waterville College. It contained a letter from the Rev. Mr. Tracy, of Singapore, who held up New Guinea as an inviting opening to American Baptists. The Committee, however, feel constrained to omit any recommendation, from want of more definite information and a fear of too wide an extension of labor.

Our sensibilities have been painfully excited, on behalf of many other nations groaning under horrid forms of paganism and perverted Christianity, and we could name many an island, and empire, whose fields are white unto the harvest, but we dread lest by an ill-directed compassion, we should fall into such an expansiveness of effort, as should result in weak and feeble attacks on the strong holds of sin and Satan. We rejoice that the cry of the church is gone forth—'the world for Jesus—the world for Jesus!' but we believe that different departments of Zion must concentrate their efforts on particular places; we would, in reference to Burmah especially, in view of its teeming millions, take the liberty to advise, that this mission be strengthened by new stations: we regard it as a sphere large enough for the agency of almost any society. But there are very clear indications of Providence which satisfy your Committee, that it is their duty to commend the Chinese empire to the Board, as an inviting field for research and Christian effort. The extent of territory from North to South is about 1450 miles, and from East to West, 1260. Its population is variously estimated, but all writers agree that it is immense. With regard to their boasted antiquity we have nothing to do. Our business leads us to think rather of their millions, in connection with *the end of time*; and alas, they have gods many, and lords many. At the present time they have so far departed from the system of Confucius, that to use one of their own expressions their gods are "in number like the sands of Hang river."—Although the arts and sciences have been cultivated for ages, and this people are called half civilized, yet female infanticide prevails to a most deplorable degree. Some of their writers on ethics argue against it; but while they find fault with the stream of death, they cherish the poisonous fount: they cannot prevent the practice, while they honor the system which gives it parentage.—The impatience with which this empire has permitted European or any foreign interference, is well known, and all its institutions are guarded by a wall of prejudice which if unassisted by the sword of the Lord the Spirit will long survive their celebrated wall which constitutes their glory and defence. But we look down on China from the hill of prophecy, and we see her countless millions all walking in the light of the Lamb. The zeal of the Lord will perform this thing. The advance guard of the church has long been reconnoitering China, and some of the heroes of the Cross believe they have discovered vulnerable points. The statements of Morrison, Gutzlaff, Abeel, Jones and others have produced a deep and far-spread interest in our American Zion, and we are urged on every hand to go up to the help of the Lord against the mighty. Your Committee have very deliberately regarded this subject, and reflected upon the statement of the Report of the Board in reference to a road from Burmah to China. They do, therefore, strongly recommend, that the Board take immediate measures for sending out missionaries to Bangkok, who may prepare themselves in that city by a knowledge of the languages to labor in China. They regard this spot as one of singular importance, on account of the facility by which the Gospel may be introduced, by strangers, into the celestial empire. It is vain for imperial edicts to prevent the introduction of foreigners, and foreign books; for if the Chinese at Bangkok are converted, they will on return evade the police, and their opinions must spread. In the mean time, we hope that the road referred to may be discovered, in which case we advise that one or more of the brethren qualified for the task should proceed from Bangkok, and attempt an entrance from Burmah. We are quite satisfied that early preparations ought to be made, for it is highly probable that the questions now mooted between the Governments of China, and Great Britain, will lead to a state of things which shall subserve the spread of Christ's kingdom. The voyage too of the Bi-

ble Ship we trust will conduct us to some port of entry. We see abundant cause to justify the high-toned Christian feeling of our young brethren, who point us to this waste wilderness, and urge us to its culture; and we hail their generous promptings as a blessed proof that as the fathers sleep in Jesus, their sons will take up their labors, and perpetuate the praises of the Redeemer. But your Committee believe that the strong holds of Satan in China, as in India, must be attacked by the gradual advances of a regular siege. It may be years before the out-works capitulate, but when they do, the conversion of the land will probably be speedy. If the Christian would ever behold the standard of the cross erected in Canton, it ought to be regarded as an adequate reward for the conflicts of a century.

In concluding this Report, which, if adopted, your Committee feel, will greatly increase the expenditure of the Board, they are encouraged by the firm belief that funds will not be wanting to execute so great a work of mercy, and that we are arriving at that period when it will emphatically appear that the gold and silver are the Lord's. And in order to hasten this dedication to the Lord, the obligations to liberality in the spread of the Gospel must be made to press more heavily on the consciences of the rich.

All which is respectfully submitted.

JOHN O. CHOULES,

In behalf of the Committee,

NATHANIEL KENDRICK, *Chairman*.

III

The Committee on the African Mission REPORT,—

That, after deliberating upon the subject of the African Mission, they are of opinion, that it yields not in importance to any other mission under the care of this Convention; and that its claims to support and enlargement, as facilities for both are afforded, should be considered irresistible by American Christians. The degradation of Africa has seemed to furnish to other portions of the world the excuse, if not the occasion, of traffic in her children, as articles of commerce. But this long afflicted and neglected land has been permitted to look upward in these latter days, for some relief from its mighty pressure, and not to look in vain. The efforts for the abolition of the slave trade have been the happy predecessors of efforts for sending to her coasts the missionary with the word of eternal life, in the place of the trader with the means and the instruments of misery and wretchedness. Prophecy must be fulfilled, in the stretching forth of Ethiopia's hand unto the Lord. Ours is the work of helping Ethiopia to stretch out this hand to the Lord for deliverance; not of using it for her own subjugation. Important, indeed, must be that mission, whose unmingled object it is to assist in the accomplishment of a prophecy so clear.

The encouragements to persevere in this mission are so marked as to indicate an onward progress with enlarged and accelerated movements. The establishments that have been made on the coast, have been favorably received by the natives. These have anxiously asked for books to instruct them in the way of salvation, and earnestly desired the establishment of schools among them for their own improvement, and the improvement of their children. The difficulties that naturally lie in the way of new establishments, and particularly for benevolent purposes, are yielding to the influence of experience, and of persevering, judicious efforts under the divine blessing. The morals of these establishments are improving. Dr. Ezekiel Skinner, a gentleman who has recently gone out to the scene of missionary labor, on the coast of Africa, and on whose word entire reliance may be placed, thus writes:—"The morals of Monrovia are not so bad as I anticipated. I have not heard a profane word, since I have been here, nor seen a drunken man, nor had a drop of spirit offered me, nor seen it used by others. There is a strict and general attention to the Sabbath."

Baptists have particular encouragements to prosecute this mission with increasing vigor. The number of their denomination is accumulating in the missionary regions on the coast of Africa. Several Baptist churches are in existence there. Of the emancipated servants of Dr. Hawes, of Virginia, who are recent emigrants to that country, 20 or 30 are Baptists, of very promising appearance, and of interesting features of character. These propose to form a church at Bassa Cove,—a new station. Two white brethren of the Baptists, Rev. Messrs. Mylne and Crocker, as the Board have reported, are appointed to go out to Liberia, and will sail by the first favorable opportunity.

The opening for future missionary efforts, in relation to that benighted land, seems to have been most favorably made in the recent discovery of the termination of the river Niger. Hitherto, the mission stations have been confined to the coast, penetrating but little into the interior. By means of this mighty river, the very heart of Africa is laid open, and its occupancy seems to be invitingly held out to the missionary of the cross. Rising on the western side of the continent, this river pursues its way, for many hundred miles easterly, to the opposite side of this great portion of our globe, and then, turning southwestwardly, continues its course to the ocean, for many hundred miles more. On its banks, town rises after town, fertile regions succeed each other, opening an inviting field to the merchant and the missionary to enter, and to occupy important stations, not for the purpose of subjugating their fellow-men to bondage, but of elevating them to their true rank in the scale of creation.

Mercantile enterprise will doubtless traverse, at no very distant day, this great highway into the interior of Africa, and erect, on its banks, the necessary stations for its lawful purposes of trade in that extensive region; and the ship and the steamboat, that bear the merchant, with his valuable commodities for the temporal comfort of the inhabitants of that land, may bear, too, the missionary, with his pearl of great price, to enrich their souls with the imperishable treasures of an eternal state. On the banks of this river, mission stations must be formed, from which the heralds of the cross shall go forth into the length and breadth of the land, to occupy and cultivate it in the name of the Lord of the whole earth.

With such views in reference to the missionary enterprise in Africa, what ought to be the feelings, what the efforts of American Christians in its support? The nations of modern times, nations civilized and Christian, have considered the inhabitants of Africa, in certain large portions of its territory, as a species of property in which traffic has been extensively carried on. Has our favored nation stood aloof from this humiliating trade? But these nations have been waked up from their insensibility; and, if not all, the greater number of them have agreed to abolish this blot upon a nation's glory. But still, the trade is carried on, to a painful extent; and, so long as Africa shall remain in her ignorance, her superstition, and her degradation, materials will be furnished, by her own children, to the cupidity of the distant trader, to carry on this odious traffic. Let American Christians send, to the dwellers in that degraded land, the Gospel of Jesus Christ,—the Gospel of salvation. Let them receive that freedom which Jesus has to give,—that freedom bought with his blood. Then will associations join in the work of abolishing the slave trade. Then will the shores of the land of Ham be abandoned by the slave ship, and her sons and daughters no more depart from their hereditary borders, to sigh in the bondage of a foreign country. The Gospel will then have free course and be glorified throughout that vast continent.

In conclusion, your Committee take leave to recommend the adoption of the following resolutions:—

Resolved, That it is the duty of the churches of this country, to direct their attention more seriously to the consideration of the condition of the Africans in their native land, and to exercise a deeper feeling of interest in the mission established for their recovery from their degradation in this world, and eternal ruin in the next.

Resolved, That whilst the judicious management of the colonies and mission stations on the African coast, and in the interior, will mainly depend, under God, upon the prudence and ability of the white brethren, who shall be sent out as missionaries and teachers, yet that care ought to be taken in training up those of the colored population who may go out in the same characters and relations to fit them for their stations.

Appendix.

That the Board be earnestly requested to prosecute the African Mission, and to enlarge and multiply their mission stations, as means and opportunity shall be afforded them.

All which is respectfully submitted.

W. B. JOHNSON, *Chairman.*

N

The Committee appointed to attend to the communications of the Baptist General Tract Society, and the communication of the City Conference of Baptist Ministers in New York, on the subject of a Baptist Publication Society, beg leave to REPORT.

Your Committee regard with great interest the operations of the Baptist General Tract Society, and hail with joy any efforts to promote the energy and efficiency of the press, in the hands of our denomination. It is a matter of special gratulation, that the publications of *this* Tract Society are finding their way into the four quarters of the globe. Already have large appropriations been made to the Burman empire, and the soldiers of the British army, having wandered far from home and friends, have heard in that country, through the medium of this Society, the words of everlasting life. As they receive the memorials of a Saviour's body and blood from the hands of our missionaries, many of them, in their communion with saints, and with Christ, we are sure, give thanks to God not only for the gift of his Son, but for the organization of this Society, through whom they have been brought into the kingdom of Christ. For Liberia, and Bassa Cove, in Africa, large appropriations have been made. Thus while American Christians lament the early fall of Holton, Skinner, and others, who scarcely entered on their self-denying work before they were received up into glory, they rejoice that preachers are there from our own land, animated, if not with the breath of life, with the Spirit of the living God, affected neither by clime nor condition, but alike ready to preach amid plague and pestilence, health, and happiness, the glad tidings of great joy—salvation by the Son of God.

The Scripture Manual on Baptism, one of the publications of this society, has been translated into the German language, printed at Hamburg, and extensively inculcated. A number of copies have been sent to the United States, for the benefit of our own German population. This Society also contemplates publishing the Memoir of Mrs. Judson, in the German language, that the influence of her piety and untiring self-denying zeal may there also be felt.

The Society is making efforts to circulate their publications in France, as an antidote, in the hands of the Holy Spirit, by their unadorned and simple statements, both to the sophisms of infidelity and the heartless gorgeousness and rites of Popery.

While the Society, wakened by the solemn calls from abroad, has been endeavoring so widely to circulate its publications, that the ignorant may be taught the way of life, and that Christ's disciples loving his holy word, may not be reduced to such necessity as the Karens, who, in one instance, were known to cut up a tract into several pieces, that each might have a few sentences, they have not forgotten their own country. At a meeting of the Board of Managers of this Institution, held in Philadelphia, September 6th, 1834, the following resolution was passed, viz.

“*Resolved*, That this Society, without relaxing in any degree its efforts for the general circulation of tracts, relying on the blessing of God, and the zealous co-operation of its friends for help, will endeavor, with the least possible delay, to place, by sale or donation, a bound volume of its select publications in every family willing to receive the same, in the states of Tennessee, Kentucky, Ohio, Indiana, Illinois, and Missouri.

Another Resolution has been passed unanimously by the Board, proposing to raise \$5000, to circulate their publications in the great Western Valley.

With regard to the communication of the New York City Conference of Ministers on the project of a Baptist Publication Society, the Committee are fully aware

of the truth of *all* that has been said at this Convention, relative to that powerful engine, the press, and that our denomination thus far has too much disregarded it. They feel the importance of concentrating the energies of all the Baptist churches in the United States, in every good word and work. It is desirable, they doubt not, that all possible means should be used without delay, to promote the excellence and the circulation of religious literature, which may emanate from, and give character to the denomination. But as this subject does not properly belong to the great object of this Convention, they beg leave to recommend, that a meeting of the brethren, aside from their Conventional character, be held at some convenient time, during our stay in Richmond, for free conference on this subject.

All of which is respectfully submitted,

J. PARKHURST, *Chairman.*

1

The Committee on the Treasurer's Department fully concur with the Board, in the views presented in their Report. The duties of the Treasurer have become so numerous and responsible, that they require his undivided attention. It is unreasonable to expect any individual to devote his whole time to the service of the Convention, without tendering to him a suitable pecuniary compensation. Of the present Treasurer, and of the faithful and efficient manner in which he has performed his duties, the Committee need not speak. For eleven years, he has held the office of Treasurer; and, during nearly half this period, having relinquished his lucrative private business, he has devoted all his time and energies to the service of the Convention. He has, besides his ordinary duties as Treasurer, made many long and laborious journeys. Eight times he has visited the City of Washington; and, on some occasions, remained there several weeks, to promote the interests of our Indian missions, or to transact other business connected with the Board. Twice he has visited Cincinnati, as a delegate from the Board to the Convention of Western Baptists. He has made one missionary tour to the southern states, and to the Valley Towns Station. He has constantly attended the meetings of the Convention, and of the Board, and numerous meetings of Societies, Associations, and State Conventions. For all these varied labors, he has received no pecuniary recompense; and, in addition to his gratuitous services, he expended, in the eight years preceding the last Convention, more than fifteen hundred dollars, for travelling expenses and clerk hire, on account of the Board, for which no remuneration has ever been made.

The Convention, therefore, concur with the Board, in the opinion that the Convention ought not to permit the Treasurer to make these sacrifices, without offering to him a proper recompense for his future services. They accordingly recommend the adoption of the following resolution:—

Resolved, That the Board be authorized to pay to the Treasurer, in future, a suitable compensation for his services, if he shall think proper to receive it.

For the Committee,

JAMES D. KNOWLES, *Chairman.*

P

The Committee who were appointed to notice the deaths of the missionaries, which have occurred since the last triennial meeting, present the following REPORT:—

It is our duty, on the present occasion, to turn aside from the general current of business, of congratulation, and rejoicing; and for a moment, dwell upon the memory of some who have ceased from their labors. Yet we rejoice that our religion permits us to listen to the voice from Heaven, saying unto us, "Write, Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

In Burmah, the voice of lamentation has been heard, and we are obliged to record the death of our respected and beloved missionary, sister Cummings. She has left for her friends but few records of her life, except her good works. A short time before her death, she alluded to it as if sensible that it was near. "Lord Jesus," she said, "prepare me for thy coming. A vile sinner, I cleave to thy cross, and implore pardon through the merits of thy death. That I have hitherto lived no more to thee is my pain, and my grief. Thou hast, by thy providence, led me into this wilderness, and here hast thou often spoken comfortably to me. And now Lord, come unto me, and make thine abode with me. Without thee, I am a lonely being indeed, but with thee, none less so. Thou art my only hope, my only inheritance, my God, my all." She was indeed a bright and a shining light; but in God's mysterious and righteous providence, "her sun has gone down while it was yet day."

At our Indian stations, we are called to mourn the loss of brother O'Bryant, and sister Lewis, who we trust are gone to their rest in heaven.

But the loss which has been most extensively felt, and which we are called upon most deeply to deplore, has been experienced in France. Since the last meeting, your able and faithful missionary of the Lord Jesus, brother Rostan, has ceased from his labors of love. To us, it seems that he was engaged in a work too great and too glorious, to be so soon cut down. But to God, whose ways are in the great deep, it seemed otherwise. At the closing scene of this great and good man, how appropriate are these words,

"Soldier of Christ, well done,
Rest from thy loved employ,
The battle's fought, the victory won,
Enter thy Master's joy."

In removing these missionaries from the field of their labors, our Saviour seems to say, "What I do now, ye know not, but ye shall know hereafter." While our unceasing prayers ascend to Almighty God, that he would send forth more laborers into the whitened fields, let us give heed to the voice of these servants of Christ, who have gone before us, saying, "Be ye also ready for in such an hour as ye think not, the Son of man cometh."

Respectfully submitted.

S. S. WHITMAN, *Chairman.*

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[We are reluctantly compelled to postpone the Report of the "Committee to whom was referred the communication from the Virginia State Bible Society." It will be inserted in the next number of the Magazine.]

TO OUR READERS.

The great length of the proceedings of the Convention, and of the accompanying documents, is our apology for the delay of this number of the Magazine. It was thought desirable to spread them before all our readers; and we doubt not, that they will peruse them with strong interest and lasting benefit.

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